

MINDE

*A Cree Woman's Life  
Shaped by Two Cultures*

TOLD BY  
**EMMA MINDE**

kwayask ê-kî-pê-kiskinowâpahtihicik

*Their Example Showed Me the Way*

kwayask  
ê-kî-pê-kiskinowâpahtihicik

# Their Example Showed Me the Way

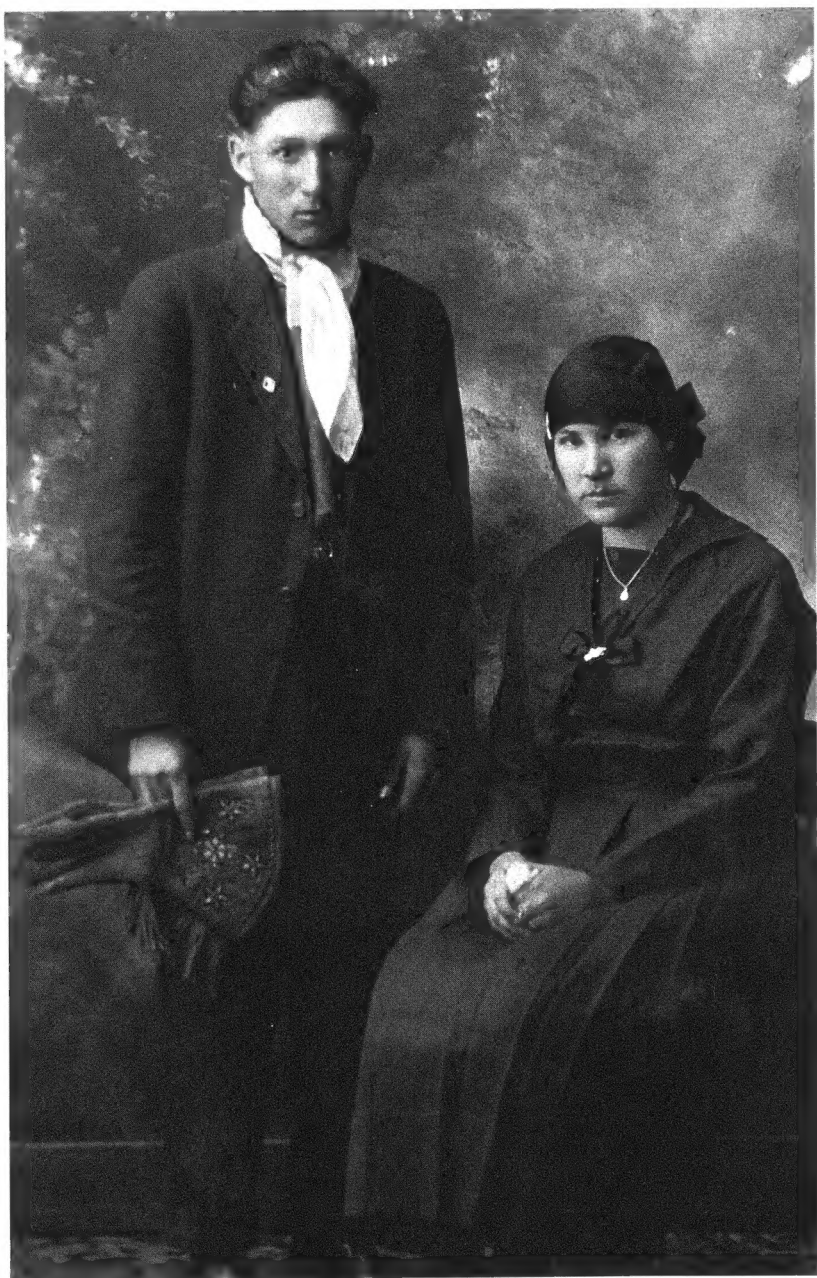


ALBERTA

Edited and Translated by Freda Ahenakew & H.C. Wolfart



kwayask ê-kî-pê-kiskinowâpahtihicik  
Their Example Showed Me the Way



*Emma and Joseph Minde, c.1927*



kwayask  
ê-kî-pê-kiskinowâpahtihicik

# Their Example Showed Me the Way

*A Cree Woman's Life Shaped by Two Cultures*

Told by Emma Minde

Edited, translated and with a glossary by  
Freda Ahenakew & H.C. Wolfart



*The University of Alberta Press*

Published by  
The University of Alberta Press  
Ring House 2  
Edmonton, Alberta, Canada T6G 2E1

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5 4 3 2  
ISBN 0-88864-291-1

### Canadian Cataloguing in Publication Data

Minde, Emma, 1907-

Kwayask ê-kî-pê-kiskinowâpahtîhîcîk = Their example showed  
me the way

Includes bibliographical references.

Text in Cree and English.

ISBN 0-88864-291-1

1. Minde, Emma, 1907- 2. Cree women—Alberta—Hobbema—  
Biography 3. Minde family. 4. Hobbema (Alta.)—Biography  
I. Ahenakew, Freda, 1932- II. Wolfart, H. Christoph, 1943-  
III. Title. IV. Title: Their example showed me the way  
E99.C88M56 1997 971.233 C97-911013-0

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Printed and bound in Canada by Friesens, Altona, Manitoba



Canada

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## Preface

The personal reminiscences which Emma Minde recorded for Freda Ahenakew in June 1988 offer rare insights into a life history guided by two powerful forces: the traditional world of the Plains Cree and the Catholic missions with their boarding-schools, designed to re-make their charges entirely.

Rarely has the interplay of these two world views — often in conflict, but often also, it seems, very much in harmony with one another — been sketched so eloquently as in Emma Minde's autobiography.

Thanks are due above all to Mrs. Emma Minde, who gave this *âcimowin* to Freda Ahenakew to publish, and also to Mrs. Theresa Wildcat, her daughter, who helped with all the practical arrangements and approvals and, especially, provided the family photographs which illustrate this book.

The text is presented in its original Cree form, with a translation into English on facing pages. For technical advice and support we are, as always, indebted to our colleagues in the Cree Language Project at the University of Manitoba, especially Arden Ogg. Without the travel and infrastructure support provided at various times by the Social Sciences and Humanities Research Council of Canada, the University of Manitoba Research Board and the Faculty of Arts at the University of Manitoba, the laborious task of transcribing, analysing and editing the audio recordings and preparing the translation and the glossaries would have taken even longer.

The publication of this book is made possible by subsidies from the Miyo-Wâhkôhtowin Community Education Authority at Hobbema and the Multiculturalism Program of the Department of Canadian Heritage, which are hereby gratefully acknowledged.

FA & HCW

# The Education of a Cree Woman

*H.C. Wolfart*

Emma Minde's portraits of the family into which she was given in marriage sixty years earlier are instructive and touching at once. They show us a young woman obediently but tearfully leaving her home at Saddle Lake to join a new and, to her, completely strange household at Hobbema — comprising not only a young husband she has yet to meet, but also four powerful adults who will henceforth shape her life: her husband's parents, Mary-Jane and Dan Minde, and Dan Minde's younger brother Sam and his wife Mary.

While the Minde brothers are well-known figures in the history of Alberta during the mid-twentieth century — having been among the founders in 1944 of the Indian Association of Alberta — the reminiscences of Emma Minde throw fresh light on an aspect of their political lives that is often neglected: the fact that their public work was heavily dependent on the active support of their strong-willed wives.

The education which the newly arrived wife of Joseph Minde received in the households of her mother-in-law and Mary Minde was built on obedience, hard work and a firmly-held set of beliefs. Seen as essential preparation for a life of uncertainty and rapid change, hardship and constant struggle, these are the virtues that pervade the text. Some of the specific life skills, both ancient and modern, are also sketched from the perspective of a woman's primary responsibilities, which focus on the integrity of the family and the importance of planning ahead.



*Mrs. Emma Minde, c.1988*

The reminiscences of Emma Minde are at their most poignant when she describes the arranged marriage into which she was given — and then repeats much the same account for Mary-Jane Minde and Mary Minde, evidently her most important teachers in what it took to become a resourceful and self-reliant woman.

IF THERE IS A SINGLE FEATURE that defines Emma Minde's autobiography, it is her relationship with her two 'mothers-in-law' — her husband's mother and his aunt, the wife of her husband's father's brother.



The relationship between the young wife and these two older women lies at the heart of the book. No terminological distinction is made between the two models, who are treated as equal in status and importance. They are both called *nisikos* 'my father's sister, my mother's brother's wife; my mother-in-law, my father-in-law's brother's wife', and this lack of differentiation further appears to be reflected in the indiscriminate use, in English, of the term *Mrs. Minde*.

Her mother-in-law may well be the most important person in a young woman's life — at least as important, from the day of marriage onward, as her own mother. At the time, of course, she may seem even more important if the bride joins her husband in a faraway place, where she finds herself among strangers.

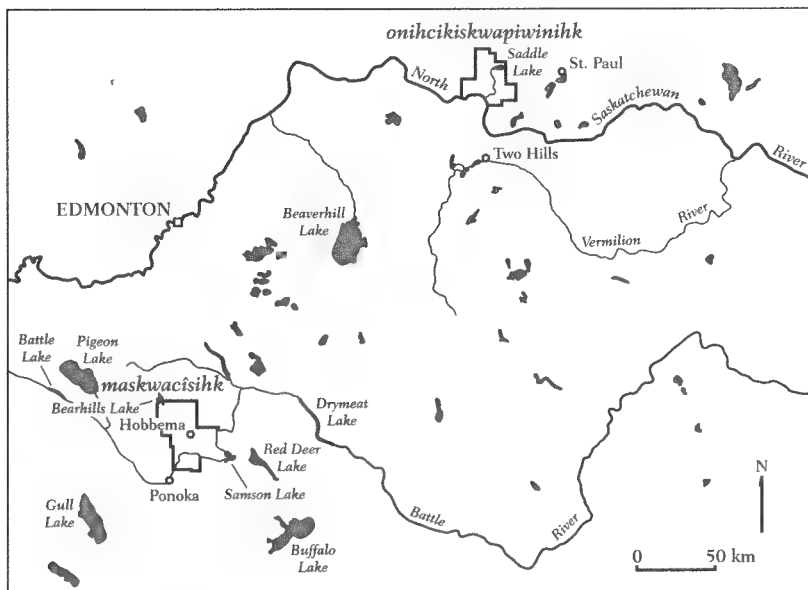
The teaching rôle of the mother-in-law covers the entire range of human life; as is so movingly recalled by Glecia Bear (in her chapter on 'A Woman's Life' in *kôhkomînawak otâcimowiniwâwa / Our Grandmothers' Lives, As Told in Their Own Words*, told by Glecia Bear *et al.*, edited and translated by Freda Ahenakew & H.C. Wolfart, Saskatoon, 1992), the purview of the young wife's dependence may even include instruction about the basic facts of human biology.

The relationship between sisters-in-law (who under cross-cousin marriage were, of course, also the daughters of siblings) is of similar importance, and the narrative offers eloquent testimony of this. But the dominant figures in Emma Minde's life were clearly her seniors, Mary-Jane and Mary Minde.

Filial piety apart, the bond between these three women, as illustrated in the Minde reminiscences, will stand as a lasting monument to female solidarity.

### *Two Worlds, One Life*

On the North Saskatchewan, the world into which Emma Minde had been born in 1907 differed fundamentally from that of the late twentieth century. The contrast between the teams of horses or oxen of that day and the air-conditioned, digitally-audioed farm machinery of the present is deceptive — when Emma Minde was a child, her extended family still included old men who had themselves hunted buffalo or crossed the prairies on foot, seeking fame and horses in warfare with



The North Saskatchewan and Battle River region

the Blackfoot. At the same time, the early twentieth century was marked by intense missionary activities by Catholics and others who entertained little doubt that their efforts were noble and wholly in the interest of those they sought to convert and educate in the new way of life.

Emma Minde (née Memnook) was born at *onihcikiskwapiwinihk*, also known as *Saddle Lake*, a large reserve on the north bank of the North Saskatchewan River (roughly 200 km downstream of Edmonton, due north of the settlement of Brosseau, formerly St-Paul-des-Cris, and the small town of Two Hills).

She left her own family behind in 1927, when the parents of Joseph Minde, her future husband, came to fetch her and took her back to *maskwacisihk*, sometimes translated as 'Bear Hills' (or also 'Bear's Hill') but commonly referred to as *Hobbema* (ca. 80 km south of Edmonton). There, in an area generally to the northwest of Samson Lake, the four reserves located largely on the north bank of the Battle River faithfully reflect the competitive history of Christian missions on the northern plains. The efforts of the early Methodists (most prominently R.T. Rundle, who by 1850 had established a mission at Pigeon Lake, not far

upstream) are still measurable on Samson and Montana Reserves (where in 1939 Catholics reportedly accounted for 441 and 49, or 70% and 61%, in a total population of 633 and 81, respectively); conversely, Ermineskin and Louis Bull Reserves (with populations of 331 and 148 in 1939) are reported to have been almost exclusively Roman Catholic.

The establishment of a permanent Roman Catholic mission at *maskwacîsihk* came relatively late (with Hippolyte Beillevaire, a secular priest, arriving in 1881 but soon moving downstream to the Laboucane Métis settlement and returning only for occasional visits); but once the Oblates had taken over (in 1884, with P. Constantine Scollon staying only a few months but, crucially, P. Victorin Gabillon remaining *in situ* for more than a decade), they soon began a day school (1887), which by 1897 had become a boarding-school run by the Soeurs de l'Assomption de la Sainte-Vierge of Nicolet, Québec.

Once institutionalised, the Roman Catholic presence became firmly entrenched at Hobbema — the published record mentions, for example, a pilgrimage to Cap-de-la-Madeleine, Québec in 1954, with the party including Mrs. Dan Minde, Mrs. Joseph Minde, Mrs. Sam Minde and Miss Theresa Minde. But the spoken narrative of Emma Minde (even though it does not include an account of this journey) still provides the strongest evidence throughout of the Catholic fact.

THE ELDER MINDES who had such a profound influence on the young woman brought to Ermineskin's reserve to marry their son and nephew are presented in loving detail (as, of course, is her husband, Joseph Minde).

In full accordance with Cree tradition, Emma Minde and her husband began their married life in the household of his parents. By the same general pattern, Mary Minde and her husband Sam had also at first lived at his older brother's house.

The elder of the two was Daniel Minde, usually called Dan Minde, whose Cree name was *kâ-mahihkani-pimohtêw*. Mary-Jane (née *onâcowêsis*) was his second wife — his first, Celina, had died when their son Joseph was three years old — and Emma Minde never tires of singing the virtues of this step-mother and her infinite kindness towards her step-son. (Many years later, as Emma Minde told Freda Ahenakew on another occasion, Mary-Jane and Dan Minde were to



*The family of Mary-Jane and Dan Minde  
left to right, sitting: Daniel Minde, Joseph (son), Justine (daughter), Mary-Jane Minde  
(second wife); standing: Sophie (daughter), Julie (daughter)*

play a similarly decisive rôle in the upbringing of their youngest daughter's son, Wilton Littlechild M.P.) Mary-Jane Minde was younger than her sister-in-law, Mary Minde.

The Cree name of Sam Minde was *okikocêsîs*. His widow, Mary Minde, died in April 1988, not long before this text was recorded, at the age of ninety-five.

The Cree names of Mary-Jane and Mary Minde are not given in the narrative; instead, both are frequently referred to, with obvious deference, as *Mrs. Minde*. Neither is there any mention of the Minde brothers' mother (whose Cree name was *mâmitonêyihcikan*). Dan and Sam also had an older brother, *kayâsiyâkan*; their sister, the eldest, was called *wâpanohtêw*.

The focus of this text is clearly on the Mindes of *maskwacîsihk*. The narrator tells us nothing about her own parents, about her brothers and

sisters or about her childhood and youth. The only thing she reveals about her mother is that she had come from Onion Lake and that she, too, had been given away into an arranged marriage.

IN TENOR AND PERSPECTIVE, the narrative of Emma Minde is above all autobiographical; to a lesser extent it is also historical. It is further interspersed throughout with expository stretches attending to traditional matters and with didactic passages which occasionally border on the homiletic.

Emma Minde's reminiscences are classical in form; within the overall genre of the *âcimowin*, the factual account, she alternates between the autobiographical text or *âcimisowin* and the counselling text or *kakêskihkêmwîn* (cf. Wolfart & Carroll 1982, Ahenakew & Wolfart 1987).

In all of this, the degree to which traditional Cree beliefs and the teachings of the Roman Catholic church seem to have become integrated one into the other seems extraordinary.

### *To Watch and to Listen*

Emma Minde's reminiscences are permeated by the paramount importance of teaching the young, expressed in a profusion of terms for advice and counsel, for teaching and parental control:

*kakêskim*— VTA 'counsel s.o., preach at s.o.'

*kakêskimiso*— VAI 'counsel oneself'

*kakêskihkêmo*— VAI 'counsel people, preach at people'

*miyo-kakêskihkêmwîn*— NI 'good counselling, good preaching'

*sîhkim*— VTA 'urge s.o. by speech'

*sîhkiskaw*— VTA 'urge s.o. bodily'

*kitahamaw*— VTA 'advise s.o. against (it/him)'

*kihkâm*— VTA 'scold s.o.'

*itâspinêm*— VTA 'call s.o. thus in anger, angrily call s.o. such a name, thus scold s.o. in anger'

*kiskinohamaw*– VTA ‘teach s.o., teach (it) to s.o.’

*kiskinohamâkê*– VAI ‘teach things’

*kiskinohamâso*– VAI ‘teach oneself’

*kiskinohamâto*– VAI ‘teach one another’

*kiskinowâpam*– VTA ‘watch s.o.’s example’

*kiskinowâpahtih*– VTA ‘teach s.o. by example’

*kiskinowâpahtihwê*– VAI ‘teach people by example’

Despite the obvious importance of learning by example, these terms of counsel and instruction, which seem equally common in traditional and Christian discourse, indicate that a great deal of teaching takes the form of urging and lecturing, warning and scolding.

THE VALUES BEING TAUGHT prominently include respect for the aged and charity towards those who cannot help themselves. Leadership is characterised further by the willingness to intercede on behalf of one’s people.

Emma Minde is firmly committed to the values of Roman Catholic education, and she expresses nothing but praise for the accomplishments of Roman Catholic boarding-schools. No mention is made of any of the problems that appear to have been a systemic trait of residential schools for much of the twentieth century; instead, her narrative is explicitly laudatory and expansive about those aspects of Roman Catholic education which are seen as positive. Deference and obedience, hard work and devotion to duty are essential features of a value system, typically acquired at boarding-school, which she regards as the foundation of a proper life.

IN EMMA MINDE’S WORLD VIEW and, presumably, in her life experience, transcendental values are tightly linked to practical competence. In discussing the division of labour between men and women and the traditional skills that have been disappearing more and more rapidly, she stresses the virtue of self-reliance, of being in control to the extent that natural circumstances permit and, in particular, the crucial importance of planning ahead, each year, for the severe winter.

Industry and cleanliness around the house are taken for granted as an integral part of a woman's duties as taught in a Catholic boarding-school. A wide range of household practices are surveyed, from sewing techniques and beadwork design to culinary specialties, but rarely discussed in detail.

Doing the laundry at the slough is one activity which Emma Minde treats less cursorily, and her tale is a welcome complement to Rosa Longneck's account (in chapter 9 of Bear *et al.* 1992) of soap-making — a commonplace task, to be sure, but transcended by an extraordinarily lively and well-presented narrative of how it is done and how she herself used to do it.

The most remarkable report, ironically of a wholly innovative technology, is Emma Minde's description of how the girls of a Roman Catholic boarding-school in the 1920s would produce woollen stockings, first knitting them by hand and then mass-producing them by a combination of simple machinery and handiwork.

Throughout, wifely loyalty ranks high among the virtues extolled in this text; it is memorably illustrated in the vignette of Dan Minde being taught to read, as an adult and a chief, by his second wife.

RESPECT FOR ONE'S ELDERS is a dominant theme in Cree education, and Emma Minde relies on a rich choice of terms for its expression, *e.g.*,

*kihçêyim*– VTA 'think highly of s.o.'

*ayiwâkêyim*– VTA 'think more of s.o., regard s.o. more highly'

*manâcim*– VTA 'speak to s.o. with respect, speak of s.o. with respect'

*manâcih*– VTA 'treat s.o. with respect'

She employs three pairs of stems to speak about the care and love with which people should treat one another:

*kitimâkêyim*– VTA 'feel pity towards s.o., be kind to s.o., love s.o.'

*kitimâkinaw*– VTA 'take pity upon s.o., lovingly tend s.o.'

*kanawêyim*– VTA ‘look after s.o., take care of s.o.’

*kanawâpam*– VTA ‘look at s.o.; look after s.o.’

*pamih*– VTA ‘tend to s.o., look after s.o.’

*pamin*– VTA ‘tend to s.o., look after s.o. (with one’s hands)’

Ranging from character and attitude to the purely practical, these six are in turn embedded in sets of closely related terms, *e.g.*,

*pamih*– VTA ‘tend to s.o., look after s.o.’

*pamihiso*– VAI ‘tend oneself, look after oneself’

*pamihtamaw*– VTA ‘tend to (it/him) for s.o., look after (it/him) for s.o.’

*pamihtamâso*– VAI ‘tend to (it/him) for or by oneself, look after (it/him) for or by oneself’.

Mere lists of abstract stems, however, pale beside the complex interplay of actual, inflected verb forms in their text sequence. In relating the marriage of Mary-Jane Minde, for example, Emma Minde begins with a set of four verbs in which two instances of the stem *pamih*– constitute an outer layer enclosing an inner pair of instances of the stem *kitimâkêyim*– :

| STEM  | SUBJECT |
|---|---------|
| A <i>ka-miyo-pamihikot</i> ‘that he would provide well for her’ | A       |
| B <i>ka-kitimâkêyimik</i> ‘he will care for you’                | A       |
| B <i>ê-kî-kitimâkêyimât</i> ‘she loved him’                     | B       |
| A <i>kwayask ê-kî-pamihât</i> ‘she looked after him properly’   | B       |

While the choice of stems exhibits one pattern (represented schematically by ABBA), the agentive subjects alternate in another (schematically AABB), with the prospective husband given grammatical prominence in the first two verb forms, and the prospective wife in the last two; the two patterns crosscut each other.



Elaborate figures of repetition and variation of terms for care and love are conspicuous throughout this passage (in chapter v, section 43), which ends with eloquent praise for Emma Minde's sister-in-law Sophic and her devoted care for Chief Ermineskin's widow:

. . . , *ayiwâk êwako ê-kî-kitimâkêyimit*,  
 . . . , *ê-kî-kitimâkêyimât ayisiyiniwa*,  
*ê-kî-kitimâkêyimât kêhtë-aya*;  
*péyak mâna nôtokwésiwa mîn ê-kî-kanawêyimât*  
*ê-kî-kitimâkêyimât. (EM43)*  
 ' . . . , she especially used to love me,  
 . . . , she loved people,  
 she loved old people;  
 she also used to keep one old lady,  
 lovingly.'

RELIANCE ON INTERCESSION is another central domain where it would be forbiddingly difficult to disentangle the pre-Christian and Catholic strands.

The rôle of advocacy in a Cree context is beautifully laid out in the story which Emma Minde (who by her marriage herself became a member of the Ermineskin band) relates of the making of a chief. As Dan Minde is trained for his future rôle as a leader, he is taught one obligation above all others: to take up for his people, to intercede for them with the outside authorities, to serve as their advocate.

The Cree terms which have come into use as translations of English legal terms, especially in the field of criminal justice, guilt and innocence, differ dramatically from their English models in that most of them include a presupposition of guilt; they have a built-in sense, which may well reflect the realities of a small-scale, band-level society, that to be accused is to be guilty.

In one of the highlights of the text (in chapter v, section 44), Emma Minde reports the counselling which Dan Minde, while still a young man, received from the old chief *k-ôsihkosiwayâniw*, more widely known as *Ermineskin* — an account further confirmed and authenticated by reference to *oscikwânis*, Ermineskin's widow, who was person-

ally known to the narrator since she had been kept in her old age by Emma Minde's sister-in-law.

We are told of the old chief's prophesy that Dan Minde, too, would some day become chief and we are then given his instructions about the foremost duty of a chief: "to take up for his people" (with the term *otiyinîma* 'his people' here referring to the people in his charge). The injunction is illustrated in the context of the Anglo-Canadian legal system, which is seen from a perspective not of right or wrong, guilt or innocence, but of the need for intercession and grace.

This fundamental lack of agreement between the adversary system of Anglo-Saxon justice and the Cree system, where the accused begs for mercy (and which shows remarkable similarities to the theology of the New Testament), results in a monumental lack of understanding — and rarely has the Cree system of suing for leniency been put more clearly and more eloquently than in Emma Minde's account of how Dan Minde was instructed in his chiefly duties by Ermineskin.

### *New Terms, Old Form*

While Emma Minde's autobiographical narrative is heavily Catholic in inspiration, its literary form belongs to a genre of *âcimowin*-texts in which narrative stretches are interspersed with didactic or homiletic passages.

Throughout her text, Emma Minde relies on subtle variations in the formation of verb stems to create the dense texture typical of literary texts in Cree. The stem *wîkim*—, for instance, together with other stems derived from it, constitutes a simple etymological set:

*wîkim*— VTA 'live with s.o.; be married to s.o.'

*kihci-wîkim*— VTA 'be formally married to s.o.'

*wîkihto*— VAI 'live with one another, be married to one another'

*kihci-wîkihto*— VAI 'be formally married to one another'.

In establishing such a set and then varying the elements and adding to them (the preverb *kihci*, for instance, with its overtones of ritual sanction), storytellers employ one of the most common figures of Cree rhetoric.

-

In Emma Minde's discourse, the set of textually linked stems, in fact, extends far beyond the four examples above. In terms of etymologically related elements alone we also find verb stems like

*wîki*– VAI 'live there, have one's home there'  
*kihci-wîki*– VAI 'live formally; live in residence'

and nouns like

*wîkihtowin*– NI 'living together, matrimony'  
*kihci-wîkihtowin*– NI 'formal marriage, Holy Matrimony'.

The semantic field further includes many stems which overlap with the above but also cover additional ranges of meaning, *e.g.*,

*wîcêw*– VTA 'accompany s.o., live with s.o.'  
*wîcêhto*– VAI 'live with one another'

*wîtokwêm*– VTA 'share a dwelling with s.o., live with so.'

*ayâ*– VAI 'be there, live there'  
*wîc-âyâm*– VTA 'live with s.o.'

Whether by accident or as a consequence of the perspective from which she tells her story, Emma Minde further uses the term *onâpêmi*– VAI 'have a husband, be married (as a woman)' while omitting the corresponding *u'wî*– VAI 'have a wife, be married (as a man)'.

In all the above examples, the use of the preverb particle *kihci* 'grand, formal; holy' is an overt sign of a Christian term; in others, the influence of English-language patterns, both linguistic and cultural, may be less obvious, as for instance in *otinito*– VAI 'take one another; marry each other'. There are certain subject areas in which Emma Minde seems to show a distinct preference for abstract nouns, *e.g.*,

*kihci-wîkihtowin*– NI 'formal marriage, Holy Matrimony'  
*iyisâhowin*– NI 'resisting temptation'.

She also uses various turns of phrase which appear to be based on English models, such as the indirect question *tânitê k-êsi-kwêskîcik* 'where to turn' and the object-and-verb phrase *miyawâtamowin ê-nitonahkîk* 'seeking fun' in

. . . , *namôy kiskêyîhtamwak tânitê k-êsi-kwêskîcik anima miyawâtamowin ê-nitonahkîk*. (EM9)  
 ' . . . , they don't know where to turn next in their search for amusement.'

or the metaphor suggesting that days might be 'lost' in

*namôy ôhci-nakîw ka-mâh-minihkwêt, kîsikâwa ka-wanihtât*, . . . (EM28)  
 'He did not stop [in his work] to go drinking around, to lose whole days, . . . '

Despite the occasional loan translation, the phraseology of these reminiscences is clearly traditional, and terms with an obvious Catholic overburden (though typically on a Cree base) such as *iysâhowin*— *ni* 'resisting temptation' occur side by side with ordinary Cree expressions such as *êkâ kwayask ê-itâtisî* (EM65) 'because his character is evil'.

The established norms of Cree literary style prevail even where the subject matter may be thought of as purely Catholic. In the following example, both verb stems are marked (by the stem-final derivational suffix *-hto-*, which precedes the inflectional suffix *-t*) as reciprocal:

. . . , *ayisiyiniw aya, kâ-kitimâkêyîhtot kwayask kâ-wîkîhtot*. (EM7)  
 ' . . . , when people love one another and when they are properly married.'

While the rules of English grammar restrict reciprocal verbs to the plural form (*they love each other*, never *she loves each other* — which is why the translation of the above sentence into English has to be fairly free), the use of reciprocal verb stems in the singular form is a tell-tale sign of high rhetoric in Cree.

THE DEVOUTLY CATHOLIC content of this text is reflected in an exceptionally rich set of terms dealing with matters of doctrine and conduct. The interplay between the Cree virtue of hard work with the Catholic doctrine of good works is a fundamental part of Emma Minde's story.

A truly noteworthy pattern is the re-use of ordinary and traditional terms in specifically Christian senses, *e.g.*,

*pihkoho*– VAI 'free oneself, escape; be saved'

*patinikê*– VAI 'make a mistake, take a wrong step, transgress; sin'

In some cases, such semantic extensions are triggered by the introduction of new objects or practices, *e.g.*,

*minihkwê*– VAI 'drink; use alcohol, abuse alcohol'

*pihtwâwin*– NI 'smoking; smoking cannabis, cannabis abuse'

In the same fashion, some of these re-used terms reflect the shift from one moral and religious system to another, *e.g.*,

*pawâmiwin*– NI 'spirit power; witchcraft'

*pâstâho*– VAI 'have one's transgressions fall upon oneself and one's children; sin, be a sinner'

Words which retain both their basic and their extended meanings are common, with all their ambiguities and tensions, in technical contexts — whether theological or commercial:

... , *nikî-wâpahtên kisê-manitow ê-tipêyimikoyahk ê-kî-awihit êkoni anih âya, awâsisa kâw ê-kî-otinât.* (EM4)

'... , I saw that God in His power over us had given us this child on loan and that He had taken her back again.'

*âtiht nêhiyawa, âtiht mōniyâwa kî-awihêw.* (EM58)

'Some [fields] he had rented out to Crees, some to White people.'

Similarly:

. . . *kî-wawêyîstam ka-nakatahk askiy* . . . (EM4)  
' . . . she was prepared to leave this world behind . . . '

*nikî-miyâwak anih âya askiya nôsisimak; pêyak iskwêw, êkwa nîso  
nâpêwak, nôsisimak nikî-miyâwak.* (EM58)  
'I gave the land [lit., these pieces of land] to my grandchildren; to  
one granddaughter and to two grandsons I gave it.'

The context may be commercial, the lexical meaning may be extended well beyond its traditional realm to include divisible real estate, but in this last example the construction displays the classical form of a chias-tic reversal of word order.

NEW TERMS AND INNOVATIVE USES of age-old terms are readily inte-grated, as the above examples illustrate, into a discourse which, despite its Roman Catholic content and flavour, exhibits the established fea-tures of Cree literary form.

Among the more striking aspects of Emma Minde's text are the long sequences of parallel clauses, e.g.,

. . . *êkwa môy ê-kiskêyhtahkik ê-tôhtahkik êtok ôm âya,  
kâ-tôtâsocik,  
kâ-misiwanâcihisocik,  
kâ-nipahisocik.* (EM36)  
' . . . and they presumably do not know what they are doing  
when they do this to themselves,  
when they destroy themselves,  
when they kill themselves.'

*kîspin kâ-kisiwâhikoyahkik,  
ka-pônêyhtamawâyahkik,  
namôya ka~, namôya ka-kisîstawâyahkik ayisiyiniwak,  
namôy mîna ka~ kîmôc ka-nôtinâyahkik,  
môy k-âh-âyimômâyahkik.* (EM34)

‘if they have angered us,  
 for us to forgive them,  
 not to —, not to stay angry with people,  
 not to fight them behind their backs,  
 not to spread gossip about them.’

Parallelism is a fundamental feature of Cree rhetoric; when taken to the lengths illustrated here and used repeatedly, it imparts a special force to the homiletic tone of the text.

In referring to the two women who exercised such a profound influence on her life, Emma Minde goes back and forth between kin terms such as *nisikos* ‘my father’s sister, my mother’s brother’s wife; my mother-in-law, my father-in-law’s brother’s wife’ and English appellations such as *Mrs. Minde*; one reason for this usage may well be that these are public figures whose names are widely recognised in central Alberta. (In most traditional texts, the use of personal names for deceased members of the family is avoided and kin terms appear either with the absentative suffix *-pan*, e.g., *nôhkomipan* ‘my late grandmother’, or in periphrastic constructions; cf. Wolfart 1992: 405–6.)

At the same time, the narrator studiously comments on the anachronistic use of ordinary kin terms, as when she refers to her future husband as *niwikimâkan* ‘my spouse’ even though she reports from the perspective of the bride-to-be, and also when she uses the same term for him retrospectively even though he is no longer alive:

. . . , *niwikimâkan êkwa* — *nik-êtâhkômâw, âsay êkwa*  
*ê-kî-nakasit* — (EM41)

‘. . . , and my husband — I will call him by that kin term even though he has already left me behind —’

She similarly employs a distancing comment on the one occasion where her discourse might be misunderstood as implying self-aggrandisement, a serious violation of Cree social norms:

*namôya ninôhtê-mâh-mamihcimon pimâtisiwin ohci, mâka* . . . (EM5)  
 ‘I do not want to brag about the life I lead, but . . .’

Finally, she opens the chapters of her narrative with a self-effacing comment designed to stress that she only speaks about her life in response to repeated requests:

*awa kâ-kakwêcimit iskwêw aw ôta kâ-pîkiskwêhit; (EM7)*

'This woman [Freda Ahenakew] asked me, when she made me speak in here [the tape-recorder];'

*. . . , êwakw âw âya, iskwêw awa k-âcimôhit aya, êkosi*

*ê-isi-nitawêyihthk k-âcimostawak, . . . (EM11)*

' . . . , it is this woman [Freda Ahenakew] who is making me tell about it, that is what she wants me to tell her about, . . . '

*êkonik ôk âya, ê-nitawêyimit aw âya Mrs. Ahenakew k-âcimakik aya, nisis êkwa aya nisikos, . . . (EM43)*

'It is these Mrs. Ahenakew wants me to tell about, my father-in-law and my mother-in-law, . . . '

*êkwa ôk âya iskwêwak kâ-nitawêyimikawiyân aya kik-âcimakik aya, ôta maskwacîsihk, . . . (EM50)*

'And it is these women I am expected to tell about, here at *maskwacîsihk*, . . . '

These formal opening passages illustrate another characteristic feature of Cree literary form.

Bearing the hallmarks of classical style and form, the reminiscences of Emma Minde are an eloquent testimony of the remarkable education which turned the shy, even morose girl she insists she once was into an old woman of resounding rhetorical gifts.

### *Arranged Marriages*

Emma Minde outlines the married lives of three women: her own and that of two older women, the wives of her father-in-law and his brother, whose teachings shaped her life as a married woman. In effect, then, we are told much the same tale three times over — and the repetition makes it all the more impressive.



The decision for a young woman to be married is made, at least formally, by her father. When she first introduces the topic of her arranged marriage, Emma Minde speaks only of her parents, e.g.,

*mâka ninîkîhikwak ê-wî-nanahihtawakik ê-sîhkîmicik, . . .* (EM3)

‘But I was going to obey my parents since they urged me, . . .’

Her narrative tells us nothing of the consultations and negotiations which may have been part of the arrangements between the two sets of parents. She merely reports that her parents would habitually stop and stay with her future husband’s parents when travelling in the region.

In the event, the young man’s parents come to Saddle Lake to ask for the young woman, and they proceed to take her home with them. Emma Minde uses the plural form for the first two verbs in the following sentence to suggest that the discussions included both fathers and mothers:

*. . . , kâ-kî-pê-nitawâpamâcîk aya ninîkîhikwa, ê-pê-mâmiskôtamawâcîk ôm âya, okosisa êyâpic ê-môsâpêwiyit, ê-kî-nitawêyimîit okosisa ka-wîcêwîmak.* (EM39)

‘. . . , that is when **they** came to see my parents, **they** came and discussed with them the fact that **his** son was still a bachelor and that **he** wanted me to marry **his** son.’

In the second half of the sentence, however, she chooses the singular for the main verb, and also the singular possessor for the two instances of the possessed noun *okosisa*, to indicate that the key phrases were spoken by the (previously mentioned) groom’s father.

It is the bride’s father, too, who finally puts the question to her:

*“kiwî-wîcêwâw cî aw ôskinîkiw?” ê-itikawiyân;* (EM40)

‘“Are you going to marry this young man?” was said to me;’

(even though the quotative verb form which follows does not specify the speaker). When she remains silent, she is scolded — she still remembers the very words her father spoke — and only then she acquiesces, hesitantly and with filial deference:

"*wiy ê-sîhkimiyan, 'êhâ' nik-êtwân êtokwê.*" (EM40)

"Since you urge me, I will presumably say yes."

THE CRITERIA AND ARGUMENTS which a young woman's father would have weighed in agreeing to give her away are implicitly recited in the same passage:

*. . . , wiyawâw êwako ê-kî-wiyasiwâtahkik ôm âya, ê-kî-kakâyawisît awa, . . . , ê-kî-nanahihtawât ôhtâwiya.* (EM40)

' . . . but they [the parents] made the decision, and he [her future husband] was a good worker . . . , and he obeyed his father.'

In the opening summary, her parents' thoughts are represented as follows:

*ê-itêyihitahkik êkoni kwayask, ka-kî-pamihit kihci-wîkimak[i] êwakw âna nâpêw, . . .* (EM3)

'they [my parents] thought that he would [do] the right thing, that this man would be able to provide for me if I married him . . . '

The narrative goes on to impute a motive to the other side as well.

*ê-kî-êtokwê-nisis-kakwê-miskamawât iskwêwa aya, tânih êkoni ka-kitimâkêyimikot, . . .* (EM40)

'My father-in-law must have tried to find a wife for him, one who would love him, . . . ';

but then the narrator, ever sensitive to reproach (for self-righteousness), immediately distances herself by a self-deprecatory remark.

When Mary-Jane Minde was given to Dan Minde, it was her older brother who arranged the marriage:

*. . . , êkon ês ê-kî-aya-sîhkimikot . . .* (EM43)

' . . . , that one had urged her . . . '

In this case, the narrative reports an explicit argument in favour of the particular suitor: that he would be a good provider and that he was already accustomed to a life with children.

For Mary Minde, finally, the *de facto* guardians who took charge and acted *in loco parentis* were the nuns running the boarding-school:

. . . , *êkâ ê-nitawêyimiht ka-kîwêtotawât osâm aya*, . . . (EM65)  
' . . . , for they did not want her to go back to her grandfather, . . . ';

(they thoroughly disapproved of his conjuring). Explicitly declaring their intention,

"*ka-miskamâtinân awiyak ka-wîcêwat*." (EM65)  
"We will find you someone to marry.";

they chose in Sam Minde a young man who had worked at the school:

. . . , *ê-kî-itikot êkoni ka-kihci-wîkimât*, . . . (EM65)  
' . . . , they had told her to marry that one, . . . '

—and in her case there is none of the normal lament, for we are told that she knew him.

BOTH THE RITUALS of marriage and the values for which they stand offer wide scope for conflict between traditional Cree practices and the doctrines enforced from time to time by the Roman Catholic Church.

The conflict of values is most obvious with respect to cross-cousin marriage. Under this ancient principle, cohesion between families is maintained from generation to generation; but to a Roman Catholic priest, the very notion of a woman marrying the son of her father's sister or of her mother's brother (one of her *cross-cousins*) is repugnant — and it seems to matter little that, conversely, the sons of her father's brother or of her mother's sister (her *parallel* cousins) are classified as her brothers and subject to the strictest taboo.

When the young woman to whose reminiscences we are listening was taken from her childhood home at Saddle Lake to be married at Hobbema to a man she had never seen before, she did not, as she puts it, know any of her future family. Her father-in-law, Dan Minde, had in fact accompanied her parents when they went to visit her in hospital at Ponoka (not far from Hobbema), where she had spent several months having "lost her voice" (EM39). A mere two weeks after her release from

hospital, Dan Minde had come to arrange her marriage to his son and to take her away.

There is no indication in the narrative of the relationship, genealogical or conventional, between the two families which in traditional Cree society determines the eligibility of marriage partners, and the absence of any such cross-cousin relationship has since been explicitly confirmed (to Freda Ahenakew) by the narrator; but this, of course, is an aspect of Cree culture which the missionaries had been especially anxious to modify. For the present case, the Roman Catholic influence is reflected in the fact that the term *nisis* 'my mother's brother, my father's sister's husband; my father-in-law, my father-in-law's brother', which in the proper genealogical context would have been appropriate for a potential or future father-in-law as well as for an actual one and thus might have been used from the outset, does not appear until after the marriage.

The motive Emma Minde attributes to her parents sixty years later recalls the common pattern of folk etymologies:

*êwak ôhc êtokwê kâ-kî-nawasônamawicik nâpêwa ka-wîcêwimak, . . . ,  
êkâ ê-ohci-nisitawêyimakik ayisiyiniwak.* (EM8)

'That must have been the reason why they chose a man for me to marry, . . . , because I did not know people.'

It certainly need not be taken literally.

It is noteworthy that Emma Minde seems so thoroughly steeped in Roman Catholic doctrine that the institution of cross-cousin marriage does not even rate a mention in her narrative — or should the implicit exhortation of this mortal sin be part of the constant emphasis on proper marriage? Instances are plentiful, and some stand out by their rhythmic style:

*êkos ânim ê-kî-isi-miyo-pimâtisicik,  
wîkiwin ê-kî-miyâcik aya otawâsimisiwâwa aya,  
kâh-kîhci-wîkimâtwâw[i] âwiya.* (EM34)

'In this way they have led a good life,  
they have given their children a home,  
after getting properly married to someone.'

*ahpô wiya cêsos ôhtâwîhkâwina, 'kihcihtwâwi-côsap' kâ-kî-isîyîhkâsot,  
 êkwa okâwiya, kihcihtwâwi-mariy, ê-kî-kihci-wikihtoyit,  
 cîsas wîst âya, ê-kî-ayât anim âya wikiwin, ita ê-kî-kitimâkêyimikot,  
 ôhtâwiya nik-êtwân êkwa okâwiya; (EM42)*

'Even in the case of Jésus, his step-father, St. Joseph as he is called,  
 and his mother, Ste-Marie, had been properly married,  
 and Jesus, too, had a home where they loved him,  
 his father (I will say) and his mother;'

*tânitahtwâw nipêhtên ôtê nâway,  
 êkonik anohc kâ-kîsikâk kwayask ê-pimâtisicik,  
 kâ-kihci-wikihtocik,  
 kwayask ê-paminâcîk otawâsimisiwâwa,  
 êkoni ôhi ê-pê-pêhtamân nîst âya pîkiskwêwina. (EM5)*

'Many times I have heard in the past  
 that those live right to this day  
     who were properly married to each other,  
 that they look after their children properly,  
 these words I have been hearing myself.'

*êyâpic kiwâpamâwâwak âtiht ayisiyiniwak,  
 kâh-otinitotwâwi  
 kâh-kihci-wikihtotwâwi,  
 êyâpic ê-wîcêhtocik,  
 êyâpic ê-kitimâkêyihtocik,  
 êyâpic wikiwin ê-miyâcîk aya otawâsimisiwâwa. (EM34)*

'Some people you still see,  
     if they have made a commitment to each other  
     and were properly married to each other,  
 still staying married to each other,  
 still loving each other,  
 still giving their children a home.'

Overtly, the above examples simply extol the virtues of a life-long commitment, of a stable home for the children, and of a formal act accompanied by high ritual.

Beside those areas where Cree and Roman Catholic traditions are most sharply in conflict, there are many others where they are fully in concord: the need to provide for one's children, above all, but also for the orphans; the virtue of providence and hard work; charity towards the old and the poor; etc. In the absence of conflict, however, such topics tend to receive very little attention from missionaries, historians, ethnologists and those who themselves live at the intersection of these two worlds.

Paradoxical as it may seem, scholarly neglect of how closely structural configurations may be matched across cultures even extends to topics which are otherwise of perennial interest. In the case of the arranged marriages related in this text, the most striking pattern illustrated is that of patriarchal control, with the key rôle readily passing from Cree fathers (or older brothers) to Roman Catholic priests.

THE WOMEN whose life histories we have been recording agree to a remarkable extent in the sentiments to which they give voice. There is no overt expression of resentment or of objections to their powerless state; if such exist, they are coded in other terms.

The explicit remark of Rosa Longneck (in chapter 9 of Bear *et al.* 1992; cf. also the discussion in Wolfart 1992: 393–96) is all the more noteworthy:

*awas, ê-kî-mêkihk anima niya, môy ânima ê-ohci-pakitinisoyân,  
êkota.* (RL9-8)

'Go on, the fact is that I was given away, the fact is that I did not have a choice in the matter.'

Obviously, the absence of overt statements cannot by itself be construed to prove absence of the underlying emotions.

The only emotion which is openly discussed is the overwhelming horror of a husband and a family the young woman has not even met.

This is a recurrent theme. In Emma Minde's narrative, it almost sounds like a refrain, first invoked at the very beginning:

*kî-âyiman . . . , êkâ ê-nisitawêyimakik ayisiyiniwak.* (EM3)

'It was difficult . . . , since I did not know the people.'

*mâk âyiwâk kî-âyiman . . . , môy âhpô cêskwa ê-nisitawêyimak. (EM3)*  
'But it was worse . . . , I did not even know him yet [the young man whom I was to marry].'

*kî-âyiman pimâtisiwin osâm; namôy âya, môy sêmâk ayisiyiniw  
ati-nakayâskawâw êkâ kâ-nisitawêyimiht, . . . (EM3)*  
'Life was difficult, and you don't get used to a person right away  
when you haven't known him before, . . . '

She then repeats the lament at the close of her own story, albeit with a slight variation:

*. . . , môya wîst ê-ohci-nisitawêyimit, êkwa môy nîst  
ê-ohci-nisitawêyimak. (EM40)*  
' . . . , he did not know me, and I did not know him.'

*. . . , osâm êkâ cêskw âhpô ohkwâkan ê-wâpahtamwak, . . . (EM40)*  
' . . . , for I had not yet even seen his face, . . . '

*kî-âyiman . . . ; nikî-miskamâkawin niya nâpêw ka-wîcêwak, êkosi  
môy ê-ohci-nisitawêyimak, . . . (EM40)*  
'It was hard . . . ; a man had been found for me to marry, and I did  
not know him, . . . '

It is striking that Glecia Bear uses almost the same words (in her chapter on 'A Woman's Life' in Bear *et al.* 1992):

*môy ôm âhpô ê-nisitawêyimak awa nâpêw,  
kâ-wîkihtahikawiyân. (GB8-10)*  
'I did not even know the man whom it was arranged that  
I would marry.'

*. . . , êkâ ê-nisitawêyimak aw âwiyak kâ-miyiht niya,  
ka-wîkimak. (GB8-10)*  
' . . . , since I did not even know this person to whom I had been  
given, for me to be married to him.'

The parallels range from the overall sentiment all the way to the choice of words and, indeed, of the grammatical constructions with their preference for indefinite agent forms.

For Mary-Jane Minde, too, the salient point which is being repeated is that she did not know the man she was to marry:

*wîsta namôy ê-ohci-nakayâskawât ôhi nâpêwa, . . .* (EM43)  
'she, too, had not been familiar with that man, . . .'

In Emma Minde's own story, the whole issue of being married to a stranger culminates in the dramatic scene of her arrival: at midnight, coming into a strange house, to have her sleeping husband pointed out to her by an eleven-year-old sister-in-law:

*"aw îta . . . !"* (EM41)  
'"There he is . . . !"'

Given Emma Minde's rhetorical exuberance on many other occasions, it is remarkable that she treats this crucial scene with climactic understatement.

The anguish which even after a lifetime permeates these narratives is almost palpable. In listening to them on the eve of the millennium, we may find a measure of relief in the more joyous emotions which, in retrospect at least, were also part of Emma Minde's new life:

*pêyakwan mistah âya nîkî-miyawâtên, nîkî-miywêyihîên ~* (EM42)  
'All the same I had lots of fun and I was happy ~'

This remark concludes the report of the church wedding, attended only by the couple, two witnesses and the priest.

STATEMENTS OF EMOTION or evaluations from a personal point of view are rare in Cree texts, but in a woman's life history — as illustrated by Glecia Bear and Emma Minde alike — the experience of being given away in marriage is evidently the most dramatic:



. . . , *iyikohk ê-pakwâtamân ê-mâtoyân*, . . . (GB8-11)

' . . . , I hated it so much and I was crying, . . . '

*ê-kî-mâtoyâhk anima nikâwiya aya*, . . . (EM41)

'We did cry, my mother and I, . . . '

Even when recalled from the philosophical perspective of old age, the young brides' distress reverberates still in the old wives' lament.



# Editorial Notes

The text here presented was recorded in two sessions, the first on 15 June 1988 (the introduction and chapters II and III) and the second, larger part (chapters IV-VIII) on 22 June 1988.

## *Presentation of the Text*

The editorial conventions in general follow the practice of other recent text editions (Vandall and Douquette 1987, Bear *et al.* 1992, Whitecalf 1993). In preserving the variation between the full form of words and preverbs and their reduced variants (with word-final vowels elided), we specifically adopt the conventions of Bear *et al.* 1992; cf. Wolfart 1992: 32–37, 351–56.

THE CRITICAL EDITION is an attempt to transfer as much as possible of the spoken performance onto the printed page; while some normalisation is inevitable, there is a conscious effort to keep it to a minimum.

The distinction between the text itself and the editorial apparatus needs to be maintained at all times. All queries and comments (and any other editorial matter not relegated to the *Notes to the Text*) are marked typographically, either by means of special symbols or by being enclosed in square brackets.

The only exceptions to this rule are the chapter and section numbers and the chapter titles and section headings (printed as part of the English translation), all of which are editorial additions.

When the spoken text includes occasional words or brief stretches in English, these are printed *in italics*; the same rule applies to English proper names. (In the translation, conversely, proper names or technical terms which retain their original Cree form are also printed in italics.) Terms being cited or defined, including proper names, are enclosed in single quotation marks.

The text here printed is much closer to normal conversation in every aspect of its style than the prose to which most readers are accustomed. We have also refrained from re-arranging sections within the text even though one and the same topic may come up in a number of different contexts and prose of considerable substance or power may alternate with more mundane passages. The printed text reflects the spoken text as recorded.

THE SPOKEN PERFORMANCE represented by the printed text is transcribed as fully as possible from audio-tape; but the extraneous sounds which are recorded along with it are documented only if they directly affect the discourse. When the speaker interrupts herself and the recorder is turned off and on, this is documented in the printed text by the symbol  $\approx\approx\approx$ , while the symbol  $\approx/\approx$  marks the involuntary interruption at the end of the tape. In all such cases, the recording may stop while the speaker is still in mid-sentence (or start after she has already begun to speak); as a result, the record often shows a fragmentary sentence.

Fragmentary words are mainly due to the speaker interrupting herself while searching for the right word, or catching herself in a slip of the tongue. In normal speech, however, not all slips of the tongue are corrected, and audio-recordings in any language include sentences which an author might well rewrite in revising a written text for publication; such sentences have not been modified in this edition but left as originally spoken.

All external breaks and ellipses are fully marked, including the recording faults (signalled by the symbol ~~\*\*\*~~ printed centred on a separate line) and minor technical flaws (with the symbol ~~\*~~ embedded in the running text) found with increasing frequency in the later third of the text.

THE MANUAL AND FACIAL GESTURES which are part of most narrative events are documented only at a minimal level. Where their linguistic and pragmatic traces can be recovered in the text as recorded, they are identified by the standard notation [*gesture*] and, occasionally, some further detail.

Amongst other nonlinguistic features, only those audible responses which can be subsumed under the category of laughter have been included. While the notations [*ê-pâhpit*] and [*laughs*] refer to the speaker, [*ê-pâhpihk*] and [*laughter*] mark the response of the audience (but may, of course, also include the speaker).

In the introductory essay and in the editorial notes, passages cited from the text are identified by the two-letter code EM followed by a section number; citations from Bear *et al.* 1992 are similarly identified by chapter-and-section number and the codes GB for Glecia Bear and RL for Rosa Longneck. In both the text and the translation, centred queries, comments or asides are individually identified as spoken by Freda Ahenakew [FA] or Emma Minde [EM].

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TYPOGRAPHICAL CONVENTIONS, SPECIAL SYMBOLS  
AND ABBREVIATIONS:

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- xxxx [text in roman type]  
primary language (Cree in the text, English in the translation)
  
- xxxx [text in italic type]  
secondary language (English in the text, Cree in the translation)
  
- “xxxx” [double quotation marks]  
quoted speech
  
- ‘xxx’ [single quotation marks]  
[1] quoted speech (if embedded within quoted speech)  
[2] cited word
  
- [em-dash]  
syntactic or rhetorical break (usually sharper than those marked by comma or semicolon) within a sentence

- ( ) [parentheses]  
parenthetical insertion (usually spoken at lower pitch  
or volume)
- 

~~~ [wave-hyphen within the word]  
fragmentary word, resumed

~~ [wave-hyphen at the end of the word]  
fragmentary word

~~ [wave-hyphen following the word]  
fragmentary sentence

≈≈≈ [three doubled wave-hyphens]  
external break

≈ / ≈ [two doubled wave-hyphens separated by a slash]  
external break: change of tape

~~≈≈≈~~ [three doubled wave-hyphens, slashed]  
recording fault

≈ [doubled wave-hyphen, slashed]  
minor recording flaw

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[a] [roman type enclosed in square brackets]  
editorially supplied word-final vowel (elided under the rules  
of vowel combination and restored on the basis of vocalic,  
prosodic or syntactic evidence)

[xxxx] [italic type enclosed in square brackets]  
editorial comment (including such standard comments as  
[ê-pâhpit], [laughs], [gesture], etc.)

[sic] ['indeed']  
confirmation that the preceding word is correctly printed  
(usually in the case of an uncommon or otherwise remarkable  
form, *e.g.*, minor idiosyncracies, dialect discrepancies, slips of  
the tongue)

[i.e.] ['that is']  
proposed emendation or completion of a fragment; explica-  
tion or elaboration (used in the English translation instead  
of the more technical *sc.*, which is restricted to the *Notes to  
the Text*)

[?sic] ['really?']  
caution that the identification of the preceding word remains  
in doubt

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### *Translation*

Although no effort has been spared to keep the translation faithful to the original text, there are all too many occasions where a literal translation would mislead rather than illuminate the meaning it attempts to express in another language.

By retaining Cree names in the English translation (even where widely known English equivalents exist), we preserve the distinction made by the narrator, who in certain contexts may have a preference for one term or the other and sometimes goes back and forth between them.

Proper names, moreover, are notoriously difficult to translate. Popular practice notwithstanding, many names resist morphological analysis and etymological interpretation, and even the pragmatic identification of persons and places is often difficult.

Both in the translation of the text and in the introductory essay, we follow Emma Minde's own usage (EM33) in choosing the somewhat archaic term 'boarding-school' (where the context indicates that this is the reference of the unmarked term *kiskinohamâtowikamikw*— 'school,

school-house') in preference to the more recent term 'residential school', which might be anachronistic.

Note that the translations presented in the introductory essay are occasionally more literal than those given in the text edition itself.

In the glossary, entries which have both a general and an ecclesiastical meaning include an explicit notation:

*pihkoho-* VAI 'free oneself, escape; [Christian:] be saved'.

Terms which are invariably Christian in reference, like *ayamihâ-* VAI 'pray, say prayers; participate in a religious observance', are not specially flagged.

IN THE TRANSLATION of the Cree text into English, ethnological and genealogical accuracy have on occasion had to be sacrificed to the requirements of fluency. In particular, we have chosen to translate *nisikos* as 'my mother-in-law' when it refers to Mary-Jane Minde, the mother (in fact, step-mother) of Emma Minde's husband, but as 'my aunt' when it refers to Jane Minde, the wife of her husband's paternal uncle.

The problem is acute when the term appears in the plural, as in

. . . *ôki nisikosak nîs ôki kê-mâmiskômakik*. (EM68)  
' . . . these two *nisikosak* about whom I am speaking.'

A literal translation, 'these two mothers-in-law', would be confusing; the only practical solution is to use a conjunction in English and refer to the two individuals who are combinable in Cree but not in English as 'both my mother-in-law and the wife of my father-in-law's brother'.

In the parallel case of the term *nisis* 'my mother's brother, my father's sister's husband; my father-in-law, my father-in-law's brother', the text provides an instance of both the noun (*nisisak*, literally 'my fathers-in-law') and the verb (*kî-nîsiwak* 'they were two') appearing in the plural — and the verb stem itself expressing a specific number:

*kî-nîsiwak ôki nisisak*, . . . (EM45)  
'These *nisisak* were two in number, . . .'



Since a direct translation of these Cree plurals into English plurals would be unacceptable (and an insensitive translation might even give offence), a fairly free rendition is called for (and, in the event, less awkward than in the previous case): 'My father-in-law was one of two brothers, . . . '.

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For additional comments on the form and etymology of the place name *onihcîkaskwapiwinihk* we are indebted to Emily Hunter.

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kwayask ê-kî-pê-kiskinowâpahtihicik

Their Example Showed Me the Way

[FA:] âsay? êskwa. êkw êkwayâc êkwa mâcipayin.

Mrs. *Minde* awa kâ-wî-âcimostâkoyahk anohc, *Hobbema* ohci, maskwacîsihk ohc êtikwê. êkosi, kiya sôskwâc âcimo!

# I

- [1] niya *Emma Minde*, maskwacîsihk ohci, pêyak niy âya, kêhtê-ayak anik âya k-êtihcik, ayinânêwimitanaw ayiwâk pêyak ê-itahtopiponwêyân; môy kayâs, ayîki-pîsim, êkota ê-kî-otihtamân.
- [2] mâk âya, namôy âyi nitayiwêpin, k-âyiwêpicik mân âya kêhtê-ayak, môy — môy âya êwako nipimitisahên, êyâpic aya niwîcihtâson mâna ê-isko-kaskihtâyân pikw îta; ita kâ-mamisîtôtâkawiyân. mâcik âya, ê-kî-mamisîtotawit ayamihêwiyniw ka-wîcihak ôta, ayamihâwin ohci. nik~ aya, nikiyokawâwak mân âya otâhkosiwak, ninitawi-wîc-âyamihâmâwak. êkwa kihc-âyamihêwiyniw mân ê-kî-sawêyimit aya, ayamihêwi-saskamon ka-miyakik otâhkosiwak, êwako atoskêwin nitôtên; êkwa kâ-nîpêpihk, êkota mîna mân âyamihêwiyniw êkw âyamihêwiskwêw niwîcêwâwak, ê-nitaw-âyamihêstamawâyâhkik, ayisiyniwak kâ-nakatask~ ayi, kâ-nakataskêcik.
- [3] êkwa at~, ôta ê-kî-pê-wîcihiwêyân ôta maskwacîsihk, onihcikiskwapiwinihk ohci, êkotê niy ê-ohcîyân, '*Saddle Lake*' k-êsiyîhkâtêk. kayâs êwako, môy âhpô ka~ nika-kî-têpakihtên, tahtw-âskiy ôta kâ-pê-wîcihiwêyân. kî-âyiman ôtê ka-pê-wîcihiwêyân maskwacîsihk, êkâ ê-nisitawêyimakik ayisiyniwak. mâk âyiawâk kî-âyiman an[a] â~, an[a] âw ôskinîkiw kâ-wî-wîcêwak, '*Joe Minde*' ê-isiyîhkâsot, môy âhpô cêskwa ê-nisitawêyimak. mâka ninîkihiwak ê-wî-nanahihtawakik ê-sîhkimicik, wiyawâw ê-kî-nisitawêyimâcik ê-kî-miskawâcik;

[FA:] Ready? Wait. It only just started now.

It is Mrs. Minde who is about to tell us stories today, from Hobbema, from *maskwacîsihk*, I guess. Now it is your turn, go on and tell!

I

## Emma Minde's Life

[1] I am Emma Minde, from *maskwacîsihk*, and I am one of those Elders, as they are called, I am eighty-one years old; I reached that age in April, not long ago.

[2] But I am not retired the way old people retire, I do not follow that way of life, I still help everywhere as much as I can; where people rely on me. The priest, for instance, has relied upon me to help him with the church work here. I usually visit the sick, I go and pray with them. And now the Bishop has blessed me so that I give Holy Communion to the sick, that is the work I do now; and at wakes, at that time, too, I usually go along with the priest and the sister, when we go to pray for the people who have departed this world.

[3] I had come from *onihcikiskwapiwinihk* to live here at *maskwacîsihk*, for I, I am from Saddle Lake as it is called. That was long ago, I cannot even count how many years I have been living here. It was difficult to come and live here at *maskwacîsihk* as I did not know the people. But it was worse for I did not even know the young man yet, his name was Joe Minde, whom I was to marry. But I was going to obey my parents when they urged me, they knew him and they had found him; they thought that this man

ê-itêyihthahkik êkoni kwayask, ka-kî-pamihit kihci-wîkimak[i] êwakw âna nâpêw, êkwa nikî-kihci-wîkimâw. kî-âyiman pimâtisiwin osâm; namôy âya, môy sêmâk ayisiyiniw ati-nakayâskawâw êkâ kâ-nisitawêyimiht, mâk ê-isko-kaskihtâyân, nikî-wî-kakwê-sâkihâw ana nâpêw kâ-kî-kihci-wîkimak.

- [4] êkwa awâsisak nikî-ayâwânânak, nisto, iskwêsisak piko kâ-kî-ayâwâyâhkik. êwakw âna nitânis anohc êkw~ êkwa mân âya, kâ-kiskinohamâkêt nêhiyawêwin, 'Theresa Wildcat' isiyîhkâsow, êwako nitânis, êkwa kotak mîna nitânis ê-wîcihtâsot mân âya kiskinohamâtowikamikohk, ê-kî-kakêskimât mâna kiskinohamawâkana ôh âya, kâ-nôhtê-sâ-sipwêhtêyit. mâka kotak atoskêwin kî-miyâw, mâk êyâpic mân âya kiyokawêw aya, kiskinohamawâkana kiskinohamâtowikamikohk. êkonik ôki nîso nitânisak ê-pimâtisicik, an[a] ôsîmimâw, 'Clara' kî-isiyîhkâsow, êwakw âya, têpakohposâp ê-itahtopiponwêt nikî-nakatikonân. mâka n~, ât[a] ê-kî-âyimahk ê-wanihak nitawâsimis, nikî-wâpahtên kisê-manitow ê-tipêyimikoyahk, ê-kî-awihit êkoni anih âya, awâsisak kâw ê-kî-otinât. êkwa nimiywêyihthên anohc êkosi kik-êtwêyân, ê-kî-miyo-nakataskêt nitânis. nîsw-âskiy ê-kî-âhkosit, êkwa kî-wawêyîstam ka-nakatahk askiy êkwa nikî-kâh-kakêskimikonân, nikî-kakêskimik mâna. êkos ânim êtokw ê-itastêk kipimâtisiwininaw, môy ê-tipêyihthamahk. mîna namôy ê-tipêyimâyahkik awâsisak ôki, ê-awihikoyahk kimanitôminaw, êkwa iyikohk ê-kaskihtâyahk piko ka-kakwê-wîcihâyahkik ôk âwâsisak, ka-miy-ôhpikihâyahkik. êwako niya, êkos ê-itastêk aya nimâmitonêyihcikan, êwako ê~ ê-tâpwêwakêyihthamân. awâsis kâ-miy-ôhpikihit, namôy wîhkâc sasîhciwihêw onîkikhwa, kâ-kîs-ôhpikit. êkos ânima ê-kî-pê-is-ôhpikihikawiyân niya, ê-kî-pê-is-ôhpikihikawiyâhk; kotakak nîtisânak mîn êkosi ê-kî-pê-is-ôhpikihicik, ka-manâcihâyâhkik ayisiyiniwak, ka-kihcêyimâyâhkik, âsônê kêhtê-ayak. mîna ayamihâwinihk ê-kî-ôhpikihikawiyâhk, tahtw-âyamihêwi-kîsikâw ê-kî-nitaw-âyamihâhtahikawiyâhk. êkwa mîna ê-kî-pakitinikawiyâhk kiskinohamâtowikamik (anima, itowahk mâna kâ-kî-kanawêyimihcik aya kiskinohamawâkanak, êkotowihk ê-kî-pakitinikawiyâhk); êwak

would be able to provide well for me if I married him, and I married him. Life was difficult because you do not get used to a person right away when you do not know him, but I tried as much as I could to love the man I had married.

- [4] And we had three children, we only had daughters. That was my daughter, today, the one who teaches Cree, her name is Theresa Wildcat, that is my daughter; and my other daughter helps at the school, she used to counsel the students who want to drop out. She has been given another job, but she still visits the students at the school. These are two of my daughters that are alive, the youngest one, Clara had been her name, she had left us behind when she was seventeen years old. But although it had been difficult to lose my child, I saw that God has power over us, that He had given us this child on loan, and that He had taken her back. And I am glad to say today that my daughter departed this world peacefully. She had been sick for two years, she was prepared to leave the world behind, she used to counsel all of us, and she used to counsel me. That is how it is with our life, I guess, we have no power over it. We also do not have power over these children, our God lends them to us and we must try to help them as much as we can, we must raise these children well. That is me, that is how my thinking runs, that I believe. Children who are raised well will never put their parents to shame when they are grown up. That is how I myself was raised, how we were raised; that is how my other brothers and sisters, too, were raised, to treat people with respect, to think highly of them, especially the old people. We were also raised in the faith, we were taken to Mass every Sunday. And we were also sent to school (we were sent to the kind where the students used to be boarded); that is the reason, I guess, why we have

ôhc êtokwê anohc kâ-kîsikâk nowâhc<sup>1</sup> ê-kî-pê-tôtamâhk, osâm  
 misakâmê kîkway ê-kî-pê-wihtamâkawiyâhk, kîkway anim  
 ê-wî-tâwinamâhk ôtê nîkân, êkosi mân ê-kî-isi-kakêskimikawiyâhk.  
 [5] êkwa mêkwâc ôma kâ-pê-pimâtisiyân, pêyakwan êkosi  
 nikî-wî-kakwê-tôtên. nitawâsimisak aya, nikî~ nikî-kakêskimâwak  
 mân êkwa môy nôh-kostên ka-kakêskimakik, osâm  
 ê-kî-kitimâkêyimakik ê-itêyih tamân, êwak ôhci kâ-kî-kakêskimakik.  
 êkwa mîna mâna ayamihâwinihk ê-kî-wî-kakwê-ohpikihakik,  
 ê-kî-itohtahakik ayamihêwikamikohk. ât[a] êkâ anohc  
 ê-pimitisahahkik, anima kâ-kî-is-ôhpikihakik, âtiht ~ nîso piko  
 nitayâwâwak, mâka ~, pêyak kâkikê aya pê-wîcihiwêw  
 ayamihêwikamikohk ê-pê-itohtêt, pêyak namôy êkwayikohk — mâka  
 namôy nika-kî-wîhâwak. mâk âhci pikw âya, kwayask  
 nikitâpamâwak nitawâsimisak aya, kisêwâtisiwinihk kâkikê ohci  
 niwî-kakwê-aya-kitotâwak, êkwa mîn âya niwî-kakwê-kiskisomâwak<sup>2</sup>  
 kwayask ka-tôtahkik, otawâsimisiwâwa mîna ka-kakêskimâcik.  
 âskaw ahpô ninitotamâkwak ka-kakêskimimak otawâsimisiwâwa.  
 tâpwê êtokwê mân âskaw nipîkiskwâtâwak nôsisimak, mâka namôy  
 êkwayikohk nikakêskimâwak, “misawâc,” ê-itêyih tamân, “ayisiyiniw  
 anima k-êsi-pimâtisit aya, kwayask kâ-kakwê-tôtahk, kisê-manitowa  
 kâ-manâcihât mîn âya wîcayisiyiniwa kâ-kakwê-kitimâkêyimât, anim  
 ôpimâtisiwinihk, êkota ohci kakêskihkêmw,” ê-itwêhk mîna,  
 “k-êsi-pimâtisiyan, êkota ohc âyihk kik~ kikakêskimâw ayisiyiniw;”  
 êkosi miyâ~, mîn ây~, ê-itikawiyâhk mân ê-kakêskimikawiyâhk.  
 wiya kâkikê ê-pîhtokwêyân ayamihêwikamikohk, môy niwanikiskisin  
 tânisi k-êsi-kakêskihkêmot ayamihêwiyniw. ât[a] ân[a]  
 ê-wî-kakwê-aya-miyo-tôtâkoyahk ayamihêwiyniw,  
 ê-wî-kakwê-miyotahikoyahk ana kihci-kîsikohk, namôya  
 ka-pakwâtâyahk ayamihêwiyniw, mîna ayamihêwiskwêwak. mîn ôm  
 ayamihâwin, namôy ka-pakwâtamahk, kisê-manitow an[a]  
 ê-kî-miyikoyahk, ê-kî-kitimâkêyimikoyahk ayamihâwin  
 kâ-kî-miyikoyahk, êkota ohci kwayask ka-pimâtisiyahk. pikw âwiyak  
 kiskêyih tam, kîkway ê-miyâsik mîna kîkway ê-mâyâtahk, êkota ohc  
 âyisiyiniw kâh-kî-kakêskimisow, opimâtisiwinihk, tânit~ tânim



been doing the decent thing to this day, because we had been told all along what we would come up against in the future, that is how we had been counselled.

- [5] And I have been trying to do the same throughout my own life. I have always counselled my children and I was not afraid to counsel them for I think I counselled them because I loved them. And I have also been trying to raise them in the faith, I used to take them to church. Although today some of them do not follow the way in which I had raised them —, I only have two, one always joins in and comes to church, and one not so much — but I cannot mention them by name. Nevertheless, I look on my children with favour, I always try to speak to them with kindness, and I also try to remind them to do the right thing and also to counsel their children. Sometimes they even ask me to counsel their children. It is true, I guess, I sometimes speak to my grandchildren but I do not counsel them enough; “Anyway,” I think, “the way people live, when they try to do the right thing and treat God with respect and also try to love their neighbour, then they preach by the example of their life,” they say, “you counsel people by the way you live;” that is what is said to us in counselling. For I always go to church and I do not forget what the priest preaches. The priest, let it be said, is trying to do us good, he is trying to guide us to heaven, we should not hate the priest and the nuns. Nor should we hate religion either, God gave it to us because he loved us, that is why he gave us the faith with which to live right. Everyone knows what is good and what is evil, and with that people could counsel themselves in their life, what to choose, how to live their life. Many of the people here at *maskwacîsihk* know me, they probably know me from when I go to wakes and I also meet them at church and when they

êwako ka-nawasônahk, ka-pimâtisîtotahk. mihcêt ôta,  
maskwacîsihk, ayisiyiniwak ninisitawêyimikwak, ita ohc êtokwê  
ka-nisitawêyimick anima, kâ-nîpêpihk mân îtê k-êtohtêyân, êkwa  
ôta mîna mân âyamihêwikamikohk kâ-nakiskawakik, êkwa ôta nîkihk  
kâ-pê-kiyokawicik. namôya ninôhtê-mâh-mamihcimôn  
nîpimâtisiwin ohci, mâka âtiht mân âya, iskwêwak —

≈ / ≈

[FA:] ka-wîhtamâtin ispî. êkw ân[i] êkwa!

ayisiyiniwak mân ê-pê-nâtâmototawicik ôta nîkihk,  
wêwânêyihthkwâwi tânisi ka-tôtahkik. êkwa, ê-itêyihthkik êtokwê,  
ka-kî-wîcihakik ohc âya, nîmiyo-kakêskihkêmwîn tânis  
ê-isi-kiskêyihthmân nîpimâtisiwin ohci. tânitahto aya, nîkiskêyihthên  
ê-atamihakik ayisiyiniwak, kîkway kâ-wîhtamawakik tânis  
ê-kî-pê-isi-wîhtamawicik nîst âya, nînîkihiwak, tânim êwako  
k-âpacihiyôân kâ-kî-wîhtamawicik. tânitaht ôta iskwêwak aya, ahpô  
âskaw nîpâwak nîkihk, ê-miywêyihthkik anim âya, ê-pêhtahkik  
kîkway kâ-wîhtamawakik, ayamihâwin ohci; môy êtokwê ôk âya  
ayisiyiniwak aya, âtiht ê-kiskêyihthkik, tânisi ka-tôtahkik  
wêwânêyihthkwâwi, êkây êkwayikohk ê-kiskêyihthkik ayamihâwin,  
anima manitow-~ kîsê-manitowî-pîkiskwêwin anim âya,  
kâ-pê-kiskinohamâkawiyâhk niyanân mihcêt ôk âya, kayâs  
kâ-kî-âyâcik kiskinohamâtowikamikohk, ayamihêwiskwêwa  
kâ-kî-paminikocik; êkwa ayamihêwiyiniwa mîna kâ-kî-kakêskimikocik,  
kiskinohamâtowikamikohk ê-âyâcik. nawac êkonik nîkiskêyihthên  
ê-pê-aya-~, kwayask ê-pê-itâcihocik, kwayask ê-pê-pimâtisicik mîn  
ê-~ ê-atoskêcik, aniki kâ-kî-âyâcik kiskinohamâtowikamikohk; kayâs  
kâ-kî-ihthakoki ita ê-kanawêyimihcik aya kiskinohamawâkanak.  
tânitahtwâw nîpêhtên ôtê nâway, êkonik anohc kâ-kîsikâk kwayask  
ê-pimâtisicik, kâ-kihci-wîkihtocik, kwayask ê-paminâcik  
otawâsimisiwâwa, êkoni ôhi ê-pê-pêhtamân nîst âya pîkiskwêwina.

visit me here at my house. I do not want to brag about my life, but some women —~

≈ / ≈

[FA.] I will tell you, when. It is ready now!

People come to me for help here at my home when they are troubled as to what to do. And perhaps they think I can help them because I counsel good things, as I know them through my life. I know I have made many people grateful, telling them something of what my parents had told me, too, what they had told me would help me. Many women even sleep over at my house sometimes, they like to hear what I tell them about the faith; perhaps some of these people do not know what to do when they are troubled, they do not know enough of the faith, the word of God, which many of us were taught while we were students at boarding-school long ago, with nuns looking after us; and also with priests preaching to us while we were in boarding-school. I know that they have been leading better lives, they have been living right and they have been working, these who used to be in boarding-school; the schools that used to exist long ago, where the students were boarded. Many times I have heard it, in the past, that they live right today, having been married in church, that they look after their children properly, I myself have been hearing these accounts.

[6] misakâmê ayisk ôma, kâ-mêkwâ-pimâtisiyahk,  
 kitâcimostâtonânaw mâna tânis ê-ispayik aya, ôm âya, m-~  
 pimâtisiwin ôma kâ-pimâtisîtotamahk mêkwâc. pêci-nâway ôtê  
 nawac ayisiyiniwak (tânitahto nipêhtawâwak) ê-kî-pê-miyawâtahkik,  
 nawac ahpô, ê-itwêcîk, ê-mêkwâ-kitimâkisicîk, nawac  
 ê-kî-miyawâtahkik, osâm ê-kî-sâkihitocîk, nanâtohk is  
 ê-kî-aya-wîcihitocîk mîn âya, ê-kî-kiyokâtocîk,  
 miyêkwâ-wâskamisîtwâwi; êkosi mân îtwêwak; êkwa wêtinahk  
 ê-kî-âcimostâtocîk, ê-miywâsik kîkway  
 ê-kî-mâmiton-~-mâmiskôtahkik.

[6] For all along, throughout our life, we tell one another about what is happening, about this life we are in the midst of living. In the past, people had been happier (I have heard many say that), they had been happier even when they were poor, because they used to love one another, they used to help one another in various ways, and they also visited one another when they were settled down; that is what they say; and they used to take time to tell stories to one another and to talk about good things.

## II

- [7] awa kâ-kakwêcimit iskwêw aw ôta kâ-pîkiskwêhit, namôy nipê-nisitawêyimâwak — ninîkîhikwak, ayisk aya (namôy cêskwa nitâcimostawâw aya), wîhcêkaskosîwi-sâkahikanihk nikâwiw ê-kî-oht~ ê-kî-ohtôhtêt; wîsta ê-kî-pê-aya-kihci-wîkihtot aya onihcikiskwapiwinihk, êkwa môy — môya kêhcinâ nôh-nisitawêyimâwak nimosôm êkwa aya nôhkom, têpiyâhk mâna ê-kî-pê-kiyôtêcik, êkota mâna piko ê-kî-wâpamakik. mâka nikî-kiskêyihên, ê-kî~ mistah ê-kî-miyohwât nimosôm, tahtwâw wiyâpamak[i] îyikohk ê-kî-kisêwâtisit. nôhkom mîn âya, nawac piko kî-âhkwâtisiw nôhkom, nikî-itikawin mâna [*ê-pâhpit*]. mâka kwayask kî-pimâtisiw nôhkom, misakâmê kî-wîcêwêw nimosôma, iskw ê~ iskw ê-nakataskêyit. êwakw ânim êtokwê kêhcinâ k-âkihtêk, ayisiyiniw aya, kâ-kitimâkêyihôt kwayask kâ-wîkihtot. nikî-pâhpînân mâna, ê-kî-nihtâ-naniwêyatwêt nôhkom, êkosi nikî-isi-nisitawêyimâw nôhkom. êkwa, namôy kîkway aya ê-mâyâtahk nika-sîhkimikonân nôhkom, êkosi nikî-isi-nisitawêyimâw. êkwayikohk piko ê-kî-nisitawêyimakik, nimosôm êkwa nôhkom.

- [8] êkwa, kâw êkwa aya, nika-mâmiskôtên ôm âya, maskwacîsihk ôma kâ-wîcihiwêyân; kinwês âsay ôta kâ-wîcihiwêyân, mitoni kêkâc êtokwê nikotwâsomitaw-askiy ôta ê-wîcihiwêyân. mistahi mâna nistam ôta kâ-pê-wîcihiwêyân, mîna maywês ôtê kâ-pê-âyâyân, mistahi nikî-nêpêwisin mân âya, ayisiyiniwak ka-pîkiskwâtakik; itowahk kâ-nêpêwisicik, êkotowahk ê~, êkos ê-kî-pê-is-âyâyan niya

## II

### Family Background

[7] This woman [Freda Ahenakew] asked me [about my grandparents], when she made me speak in here [the tape-recorder]; but I did not know them well, for my parents (I have not yet told her about them), my mother had come from *wihcékaskosíwi-sâkahikanihk*; she, too, had come from there [away from home] to get married, at *onihcikiskwapiwinihk*, and I never really knew my grandfather and my grandmother, just barely, when they had come to visit, only then would I see them. But I knew that my grandfather was very good-natured, each time I saw him he was so kind. And also about my grandmother, my grandmother was fairly severe, I used to be told [laughs]. But my grandmother used to live right, she had lived with my grandfather all along, until he departed this world. That, I guess, is what really counts, when people love one another and when they are properly married. We used to laugh, my grandmother was a great one for joking, that is how I used to know my grandmother. And she would never have encouraged us to do anything bad, that is how I used to know her. That is as much as I knew of my grandfather and my grandmother.

[8] And now I will go back and talk about when I came to live at *maskwacîsihk*; I have been living here a long time already, it must be almost sixty years that I have been living here. When I had first come to live here, and even before I came to stay over here, I used to be very shy when it came to speaking to people; the kind that is shy,

nipimâtisiwinihk, êkwa ahpô êtokwê mâna nikî-pômêhâwak âskaw  
 ninîkhihikwak, êkâ — êkâ tâpwê ayisiyiniwak  
 ê-ohc-âya-pîkiskwâtakik, êkâ ê-ohc-ôtôtêmîyân, môy ât[a]  
 ê-ohci-pakwâtakik. misakâmê âta nikî-pê-aya-ayamihân, êkwa môy  
 nôh-pakwâtâwak ayisiyiniwak. êwak ôhc êtokwê  
 kê-kî-nawasônawicik nâpêwa ka-wîcêwimak,<sup>3</sup> osâm ôm ôhc  
 ê-kî-is-âyâyân, êka-~, êkâ ê-ohci-nisitawêyimakik ayisiyiniwak.  
 mîna môy pikw îta ê-kî-itohtahikawiyâhk niyanân, ahpô  
 nîmihitowinihk môy mistahi nôh-itohtahikawinân, ê-kî-kostamihk  
 êtokwê êkâ kwayask ka-tôtamâhk, mistahi itahkamikisiyâhki  
 nîmihitowinihk. êkos ânima ninîkhihikonânak wiy  
 ê-kî-pê-is-ôhpikihikoyâhkik. mâka, niya wiya môy nôh-pakwâtên  
 anima kê-kî-pê-is-ôhpikihikawiyâhk, nikî-miywêyihên mistahi.

- [9] wânaskêwinihk ayâw ayisiyiniw, mâskôc êkâ nanâtohk  
 k-êtahkamikisit ayisiyiniw, êkosi mâna nititêyihên. mîna  
 nipêhtamowinihk ohci (ôk âyahk nêhiyawak kê-kakêskihkêmocik  
 nipêhtawâwak) ayisiyiniw êkâ nanâtohk kê-tôtahk, êkâ  
 kê-mâyi-tôtawât wîcayisiyiniwa, wânaskêwinihk pimâtisiw. êkosi  
 môy âyiwâk êtokwê kîkway ka-nitawêyihitamahk, kîspin aya  
 kimiyo-wîcêwânawak ayisiyiniwak. anohc kê-kîsikâk ayisk ôk âya  
 osk-âyak, namôy kiskêyihitamwak tânitê k-êsi-kwêskîcik anima  
 miyawâtamowin ê-nitonahkik. êwakw êtokwê ohc âya, osâm êkâ  
 ê-kiskêyihahkik (êkâ êkwayikohk ê-wîhtamâhcik,  
 ê-isi-wâh-wîkîcik), onîkhihikomâwak, êkâ êkwayikohk ê-kaskihtâcik,  
 ahpô êtokwê wîstawâw môy ê-kiskêyihahkik, tânisi  
 k-êsi-kakêskimâcik otawâsimisiwâwa, k-êsi-nisitawêyimâyit  
 kisê-manitowa. kipêhtâtînâwâw mihcêtwâw ê-pêyakot  
 kisê-manitow ê-mamisiyêk; mistah ân[a] ê-kisêwâtisit kisê-manitow  
 aya, êwakw âwa mâna kê-mâmiskômâyâhk. ahpô kiyawâw  
 kipêhtâtînâwâw, 'mâmaw-ôhtâwîmâw' kitisiyîhkâtâwâw  
 kisê-manitow — pêyakwâw nikî-waniw-~wanwêhkâkawin, awîn  
 ân[a] êwako, mâmaw-ôhtâwîmâw. êkwa pêyak iskwêw  
 nikî-wîhtamâk piyisk aya, êkotê ohci wîhcêkaskosiwi-sâkahikanihk  
 ê-ohtotêt ê-pê-kiyokawit ôta, kêhtêskwêw, "awîn ân[a] êwako,"



of that kind I have been all my life, and I must even have disappointed my parents sometimes by not talking to people at all, by not being friendly to them, although I did not mind them. I always did pray, and I did not mind people. That must have been the reason why they chose a man for me to marry, because of the way I was, because I did not know people. And we also were not taken everywhere, we were not even taken to dances much; they must have been afraid that we might not behave properly, that we might seriously misbehave at the dance. That is the way our parents had raised us. But I did not mind the way in which we were raised, I was very happy with it.

- [9] People are at peace with themselves when they do not do all kinds of crazy things, that is what I think. Also, according to what I hear (I listen to these Indians preach), people are at peace with themselves when they do not do all kinds of things, when they do not harm their fellow-man. In this way we should probably not want anything more if only we live in harmony with people. For today the young people do not know where to turn next in their search for amusement. The reason must be that the parents do not know (because they [themselves] are not told enough, each in their own home), they are not competent enough, they themselves do not even know how to counsel their children, for them to know God. Many times I have heard you [the Elders] say that there is only one God on whom you rely; God is indeed merciful, the one we talk about. I have even heard you call God the 'Father of All' — at one time I had been confused as to who is this 'Father of All'. Then finally one woman told me, she came from *wihcékaskosîwi-sâkahikanihk* over there and she had come to visit me here, an elderly woman, "Who is that one," I said to her, "'Father of All?'" I

k-êtak, “mâdaw-ôhtâwîmâw?” ê-itak; “kisê-manitow ana, kâ-itak,”  
 ê-kî-isit. êkota ohc êkwa mâna kinisitohtâtînâwâw,  
 ‘mâdaw-ôhtâwîmâw’ k-êtwêyâhk —, k-êtwêyêk. mâka niya nawac  
 ê-miyohdamân aya, ‘kisê-manitow’ k-êtwêyahk, miyâmiskômâyahki  
 kisê-manitow. tânhêk ânim ânima, ‘kisê-manitow’ k-êsiyîhkâsot,  
 môy piko ‘manitow’ ê-itwêhk, osâm an[a] ê-kisêwâtisit, êwak ohc  
 âna ‘kisê-manitow’ k-ôh-isiyîhkâsot: kahkiyaw ôta askîhk  
 ê-kitimâkêyimikoyahk kisê-manitow. êwako niya  
 nitâpwêwakêyîhtên, kiyâm âta kâ-pâtâhoyahk, kiyâm âta  
 kâ-maci-pimâtisiyahk, môy kitasênikonaw awa kisê-manitow,  
 ‘kôhtâwîdaw’ k-êtâyahk. kâkikê kitasawâpamikonaw, kwayask  
 ka-tôtamahk ka-kîwêtotawâyahk.

- [10] êwaw ânima kitimâkêyîhtowin, ka-wîhtamâtoyahk kîkway  
 ê-miywâsik, ka-nisitawêyimâyahk kisê-manitow, wâwîs cî ôk âya  
 osk-âyak, ayiwâk mâna niya êkonik nikitimâkêyimâwak. nama  
 wîhkâc nipôn-âyamihêstamawâwak, êkwa pî-~ piyîkiskwâtakwâw[i]  
 âya, mitoni kwayask kisêwâtisiwinihk ohc âya, nipîkiskwâtâwak,  
 mâskôc nawac ê-itêyîhtamân —

≈ / ≈

said to her; "That is the Merciful God, that is what I call him," she said to me. Now, with that I understand you when we — when you say 'Father of All'. But as for me, I prefer to hear us say 'Merciful God' when we talk about God. The reason why he is called 'Merciful God' and you do not simply say 'God' is that He is merciful, that is why he is called the 'Merciful God:' the Merciful God loves all of us here on earth. I believe that, even though we sin, even though we live a wicked life, the Merciful God does not reject us, 'Our Father' as we call him. He is always watching over us, for us to do the right thing and to go back to him.

[10]      That is what it means to love one another, to tell one another what is good, so that we may know God, especially these young people, I love them especially. I never cease praying for them, and even when I speak to them, I speak to them in kindness, I think it would be better —

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[FA:] ~ êskwa; ka-wîhtamâtin. êkwa, êkwa!

### III

- [11]        nik-âtotên êkwa, nitawâsisîwiwin ohc âya, iyikohk  
kaskihtâyân<sup>4</sup> ê-isi-kiskisiyân, êwakw âw âya, iskwêw awa k-âcimôhit  
aya, êkos ê-isi-nitawêyihthak k-âcimostawak, tânis  
ê-kî-pê-is-ôhp~,<sup>5</sup> ê-kî-pê-ispayik nitawâsisîwiwinihk.
- [12]        ê-pê-kiskisiyân aya, aspin ohc âya kâ-awâsisîwiyân, ê-kî-wâpamakik  
aya, ninîkhihwak êkwa kotakak ayisiyiniwak, kotakak  
onîkhihikomâwak, iyikohk ê-kî-atoskêcik, ê-wî-pimâcihocik. êkoni ôhi  
ê-kî-tôtahkik, ê-kî-mâcîcik mâna wiyâs kik-âyâcik, êkwa mîn âya  
ê-kî-nôcihcikêcik, wat~ wacaskwa osâm piko kâ-kî-nôcihâcik êkospî,  
môy êkwayikohk amiskwa. êkwa mîn ê-kî-nôcikinôsêwêcik mâna.  
kâkikê kî-wawêyîstamwak aya kâ-wî-pipok aya, mîciwin mân  
ê-kî-astamâsocik; ê-kî-sipwêpicicik mân ê-nitawî-wîkicik êkotê,  
ê-minahocik, môswa osâm piko, êkwa apisimôsosa, êkwa mîn âya;  
môy êkwayikohk wiya kâ-takwâkik wacaskwa, ayisk mêyoskamiki  
mâna kâ-kî-nôcihcikêhk. êkota mîna mâna kî-nitawî-wîkiwak,  
miyoskamiki mân ê-kî-nitaw-âya-wanihikêcik mâna âh~, wacaskwa  
mân ê-kî-tasôhâcik. êwakw ânim êkos ê-kî-isi-pimâcihocik kayâs  
ayisiyiniwak.
- [13]        êkwa mîna kâ-takwâkik, kâ-miskahkik mînisa, êkotê ê~,  
nôcihcikêwaskîhk mînisa kâ-miskahkik, êkoni mîna kî-mawisowak.  
iyinimîna kî-ihtakonwa êkwa aya, 'wîsakîmîna' ê-kî-isiyîhkâtêki  
êkoni mînisa, êkotê ê-kî-ayâki, êkwa nik~ nikikomina mîna.  
nanâtohk isi iskwêwak mîna kî-kakwê-isi-pimâcihowak,  
otawâsimisiwâwa aya ê-kakwê-pimâcihâcik, êkwa onâpêmiwâwa  
mîna ê-kî-wîcihâcik aya, tânisi k-êsi-pimâcihocik.

[FA:] — wait; I will tell you. Now, now!

### III

## Childhood Memories

[11] Now I will tell about my childhood, as much as I am able to remember, it is this woman [Freda Ahenakew] who is making me tell about it, that is what she wants me to tell her about, how I was — how things used to be in my childhood.

[12] From the time I was a child, I still remember, I saw my parents and other people, other parents, work so hard at making a living. These are things they used to do: they used to hunt so they had meat, and they also used to trap, at that time they mostly used to trap for muskrat, not so much for beaver. And they also used to fish. All the time they used to prepare for the next winter, storing up food for themselves; they would move their camps out and go to live out there [on the trapline], killing game, mostly moose and deer, and also muskrats; but not as many in the fall, for they used to trap for them in the spring. And then they used to go to live out there, in the spring they used to go to set traps and they used to trap muskrats. That is how the people made a living long ago.

[13] And in the fall, when they found berries, when they found berries out there on the trapline, they also used to pick berries. There were blueberries and cranberries, as these berries were called, they grew over there, and also wild black-currants. The women also had various ways of trying to make a living, trying to make a living for their children, and they also used to help their husbands in making a living.

- [14] kotak kîkway mîn ê-kiskisiyân, iyikohk mâna mistah âya, mihta ê-pâstêyiki ê-kî~ ê-kî-kwayâtastamâsocik, êkâ ka-nôhtêpayicik aya, kisiniyiki kâ-pipok. mistahi mâna kwayask ê-kî-mâmitonêyihtêstamâsocik, ê-itêyihtamân kayâs, kêhtê-ayak, tânis âya, kik-ês-âya~, êkâ êkwayikohk ka-wawânêyihtahkik ôma kâ-kisik kâ-pipok; kahkiyaw kîkway ê-kî-kwayâtastamâsocik, mistahi mân ê-kî-ispastâcik mihta. êkwa âtiht ê-kwayâc-âya-kîskipotâcik ahpô ê-nikohtêcik, ê-kwayâtastamawâcik aya owîkimâkaniwâwa sêpwêhtêtwâwi, sêpwêhtêtwâwi k-âpacihtâyit.
- [15] êkwa kî-miywâsinwa êkospî aya, ascikêwikamikwa ê-kî-ayâcik ayisiyiniwak, ita wiyâs ê-kanawêyihtahkik kâ-pipok, asiskiy ohci ê-kî-apahkwâtahkik anih âya, wâ~ wâskahikanisa, 'ascikêwikamikwa' kî-isiiyhkâtêwa, ê-kî-sisoskiwakinikâtêki mân âsiskiy ohc êkwa, asiskiy mîn ê~ ê-apahkwâtêki ohci. êkwa k~ kâ-nîpik mîna mitoni kî-tahkâwa êkoni wâskahikanisa.
- [16] ê-pê-kiskisiyân tânis ê-kî-isi-paminikoyâhk nikâwînân; ê-kî-yîkinikêt mâna, ê-miyosiyit mâna mostoswa ê-kî-ayâwât, yîkinikana. mistahi mân âya, tôhtôsâpoy nikî-ohci-pimâcihikonân êkwa aya, manahikan êkwa ascascwâs, mîna mân ê-kî~, ê-kî-kîsisahk mâna ê-pakâhtât, ascascwâs anim ê-kîsisahk, môy miton ê-pakâhtât mâk ê-kî-kîsisahk, êwako ê-kî-asamikoyâhk; manahikan ê-astât.
- [17] kiyâm âta kâ-pipok, âhci piko mân ê-kî-yîkinikêt nikâwînân. êkwa mistahi mân âya, ê-kî-papâmohtêyâhk, ê-wîcêwâyâhk âskaw ê~ ê-papâmi-mawisot, êkwa ê-kî-nayahtahk mâna mînisâ aya, ê-pê-kîwêhtatât êkwa ê-kî-pâsahk misâskwatômina. êkwa mîna takwahiminâna mân ê-kî-takwahahk, ê-pâsahk êkoni; kâ-pipok êkoni ê-mîciyâhk. sôskwâc mistahi kîkway kî-kaskihtâwak kayâs kêhtê-ayak ê~ ê-kwayâtastamâsocik mîciwin, êkâ ka-wawânêyihtahkik; êkwa mîn ôtawâsimisiwâwa êkâ ka-waw~ ka-nôhtêhkatêyit. wâwâc mân ânim âya, kotak kîkway aya, pikw âwiyak miywêyihtam êkoni, kâhkêwakwa mîna mân ê-kî-osîhtâcik,

- [14] And another thing I remember is how much dry firewood they used to pile up, getting it ready for themselves so that they would not run short if it was cold during the winter. The old people used to plan things well for themselves long ago, I think, how not to have to worry so much when it was cold, in winter; they used to get everything ready for themselves, they used to build up big piles of firewood. And some they used to have sawn ready into stove-lengths or even split, getting it ready for their wives for the time when they themselves would leave, for their wives to use when they [the men] would leave.
- [15] And people had good storage shacks then, where they kept the meat during winter, they used to roof the little shacks with sod, they used to be called storage shacks, they used to mud them, roofing them with sod. And in the summer these shacks used to be cool.
- [16] I still remember how our mother used to take care of us; she used to milk cows, she used to have good cows, milk cows. She used to have lots of milk on which to sustain us, and cream, and curds and whey, and she would also cook this, boiling it, cooking it to make cottage cheese, she did not quite boil it but she used to cook it, and this she fed us; putting cream on it.
- [17] Even during the winter our mother would still milk the cows. And we used to go around a lot, sometimes going along with her as she went about berry-picking, and she used to carry the berries on her back and bring them back home, and she used to dry saskatoons. And she also used to pound chokecherries and dry them; these we ate during the winter. The old people long ago surely used to accomplish a great deal, getting food ready for themselves so that they would not have to worry about it; and so that their children would not have to go hungry. There were even those other

kâ-nîpik mân âya ê-kî-pâsahkik êkwa ê-kaskâpasahkik. êkwa mîna mân ê-pahkêkinoh~, ê-kî-pahkêkinohkêcik, pahkêkinwa ê-kî-osîhtâcik; êwakw ânim îskwêwak otatoskêwiniwâw. âta wiy êtokwê mâ~, ita k-âyimaniyik, nâpêwak mîna mâna kî-wîcihêwak wîwiwâwa, ita aya, ita k-âyimaniyik aya, pahkêkin ohc ânim âhpô piko kâ-sînamihk ê-kî-âyimahk aya, mistikwa ê-kî-âpacihtâhk, anihi m~ anihi pahkêkinwa ê-sînâskwahamihk mistikwa ohci.

- [18] nîsta mân ê-awâsisîwiyan ê-kiskisiyân, nikâwiy ê-kî-wîcihak mân âya, kâ-misipocikêt, kâ-misipotât aya pahkêkin, ka-yôskâyik, kî-âyiman êwakw âtoskêwin. pîwâpisk mân ê-kî-tahkopitahkik ê-napakâyik êkwa êkota aya, pahkêkin aya, ê-misipotâhk, ê-apihk ê~ âh-âyîtaw ohc ê-itinamihk ê~, ê~ ê-yôskipotâhk êwakw ânima pahkêkin. nikî-nâh-nôhtêsinin mâna [ê-pâhpit], ê-awâsisîwiyan; êwako mân ê-kî-wîcihak nikâwiy. kahkiyaw kîkway kî-tôtam nikâwiy, mîna mostoswayâna mîna mân ê-kî-osîhât.

- [19] sôskwâc aya, kahkiyaw kîkway nikiskisin, nikâwînan ê-kî-kiskinohamâkoyâhk atoskêwin mîn ôhc ôm âya, tâpiskôc ê-awâsisîwiyan ohci nikî-kiskinohamâk ka-kisêpêkinamân wiyâkana, êkwa ka-nahastâyân, êkwa ka-wêpahikêyân. môy ê-misikitiyân ohc êwakw ânima ê-kî-aya-itôtamôhit nikâwiy, êkwa êkâ ~ êkâ wâh-tôtamân[i] âya, kâ-nitawi-kâsoyân ahpô kâ-nitawi-mêtauwêyân kâ-wayawîpahtâyân, êkâ kâ-wî-kâsîyâkanêyân, ê-kî-pê-wayawît mâna nikâwiy aya, nîpisîs[a] ê-pê-tahkonahk ê-wî~ ê-wî-pasastêhot ka-nitawi-kâsîyâkanêyân. mâka namôy wîhkâc nôh-pasastêhok, nikî-têtipêwêyâmon mân ê-nitawi-pîhtokwêyâmonyân ê-nitawi-kâsîyâkanêyân, êkosi môy ôhc-âpacihtâw anima nîpisîs [ê-pâhpit]. êwak ôhc ânohc kâ-kîsikâk mîna kayâhtê kâ-pê-wîcêwak ispî niwîkimâkan, nikî-kaskihtân êkoni ê-tôtamân, ê-kâsîyâkanêyân êkwa ê~, êkw ê-wêpahikêyân; ê-wî-kakwê-kanâcihtâyân wâskahikan ayisk, nikâwiy êwako ê-kî-kiskinohamawit. êkwa namôy wîhkâc nôh-kisiwâhik aya nikâwiy aya, êwak ôma kâ-kî-pê-is-ôhpikihit. misakâmê nipê-nanâskomâw ê-kî-miy-ôhpikihit nikâwiy, ahpô âskaw



things, everybody likes them, they also used to make dried meat, they used to dry and smoke it during the summer. And they also used to make leather, they used to tan the hides; that was women's work. Where it was hard, though, I guess the men used to help their wives, where it was hard, especially when it came to wringing out the hide, this was hard work, they used to employ rails, wringing the hides out with the help of wooden rails.

[18] I, too, as a child, I remember, used to help my mother, when she did the rolling, when she rolled the hide over a blade so that it would be soft, that was hard work. They used to tie fast a steel blade, and then you would run the hide over it, sitting on either side and holding on to the hide and softening it [by running it back and forth across the blade]. More than once did I get played out [*laughs*], as a child; I used to help my mother with that. My mother used to do everything, she also tanned cow hides.

[19] I remember that our mother used to teach us everything about work, from childhood on, for instance, she used to teach me to wash the dishes and to put them away, and to do the sweeping. From the time when I was small my mother used to make me do that, and any time I would not do it, when I went to hide or went to play, when I ran outside, when I would not wash the dishes, my mother used to come outside carrying a willow-switch and ready to whip me so I would go and wash the dishes. But she never did whip me, I would run in a circle and then inside and go to wash the dishes, and so she never used that willow-switch [*laughs*]. That is the reason why today and earlier on, at the time I came to marry my husband, I was able to do these things, to wash the dishes and to do the sweeping; for my mother had taught me to try and keep the house clean. And my mother never made me angry at her, at the way she raised me. All along I have

kâ-pasastêhot, kâ-kaskihtamâsoyân, namôy wîhkâc aya  
 nôh-kisîstawâw nikâwi, âhci piko nikî-sâkihâw; mâka kahkiyaw  
 pâh-pîtos kitis-âyânânaw [*ê-pâhpit*]. ka-kî-sâkihâyahkik  
 kikâwî nawak, ayisk aya mistahi pê-kakwâtakihtâwak, ê-aya~  
 ê-wî-ohpikihikoyahkik. môy kikiskêyihê~<sup>6</sup>

≈ / ≈

[FA:] êkwa!

- [20] êkwa ôm âya, mîna nik-âtotên nikâwi aya, maskisina  
 ê-kî-nihtâ-kaskikwâtahk, ê-kî-âpacihtât mân ânim âya, 'astinwân'  
 k-êsiyîhkâtêk, ê-kî-osîhtamâsot mîn êwakw ânim âya, pahkêkin  
 kâ-osîhtâci, kahkiyaw ê-kî-osîhtamâkoyâhk mân âya,  
 'napakaskisina' mân îsiyîhkâtêwa, êkotowahk miton ê-kî-kaskihtât.  
 êkwa, anihi mîna mâna kotaka kî-osîhtâw, 'ocîhkwêhikana'  
 kî-isiyîhkâtêwa, êkoni mîna kî-kaskihtâw ê-osîhtât nikâwi.  
 misatimow~ misatimwâyowa mâna kî~ kî-atisamwak aya,  
 ê-titipikwanahahkik êkoni anih âya, ocîhkwêhikana,  
 ka-miyonâkwaniyiki ê-kî-isîhtâcîk mâna. miton âpîsis kî-kaskihtâw  
 nikâwi mîkîsihkahcikêwin, mâka wiy êwak ôma mitoni  
 kî-kaskihtâw aya, maskisina ê-osîhtât êkwa ocîhkwêhikana mîn  
 ê-osîhtât. êkwayikohk kî-nihtâw~ kî-nihtâwisîhcikêw nikâwi,  
 maskisina kî-nihtâ-osîhtâw.
- [21] êkwa mîn âya, nitayiwînisinâna mîn âya kî-kaskikwâtam,  
 nikî-postayiwînisahikonân wiy ê-wiyisahk ayiwînisa êkwa  
 ê-kaskikwâtamâkoyâhk. kayâs mâna mistahi mîna kî-mosciwâsowak  
 iskwêwak. mâka piyisk aya, nikâwi kî-ayâw aya, 'kaskikwâswâkan'  
 mân ôhi k-êsiyîhkâtamahk aya, mêkwâc k-âpatahki,  
 kâ-kaskikwâsopayihcîkâkêhk, êkotowahk kî-ayâw mâka mân  
 ê-kî-mosci-wâskânahk ê-kî-papâmohtatât mân âya, êkoni anih âya  
 kayâs kî-ihakonwa (âtiht êyâpic êtokwê ihtakonwa  
 ê-mosci-wâskânamihk aya, kaskikwâsopayihcikanisa), êkotowahk  
 mân ê-kî-ayât nikâwi, nîstanân mâna nikî-âpacihtânân, îspî

been grateful to my mother that she raised me well, even when she whipped me sometimes when I deserved it, I never stayed angry at my mother and I still loved her; but we are all different. We should love our mothers for they have suffered greatly in raising us. We do not know —

≈ / ≈

[1A·] Now!

[20] And now I will also tell about the fact that my mother was good at sewing moccasins, that she used to use sinew as it is called, that she used to prepare that for herself, too, when she had tanned the leather, she used to make moccasins for all of us, they are called flat moccasins, she was good at making that kind. And she also used to make the other kind, they were called gathered, my mother used to be able to make those, too. They used to dye horse-hair, sewing it around the vamp of the gathered moccasins so as to make them look nice. My mother used to know a little bit of beadwork, but she used to know a lot about making moccasins, and about making gathered moccasins. My mother was quite versatile in making things, she was good at sewing moccasins.

[21] She also used to sew our clothes, she used to clothe us, cutting the pieces out herself and sewing the clothes for us. The women used to sew a lot by hand long ago. But finally my mother had a sewing-machine, as we call these things now, the kind used today, the ones you use to machine-sew, she had that kind and she used to turn the wheel by hand, she used to take it with her, those are the ones that existed here long ago (some of these little sewing-machines must still be around), my mother had that kind, and we used it, too, when we learnt to sew for

ê-kaskihtâyâhk ka-kaskikwâtisoyâhk, nîstanân nikî-âpacihtânân aya,  
 kiskinohamâtowikamikohk ê-kî-kiskinohamâkawiyâhk, tânisi  
 k-êsi-kaskikwâsoyâhk, êkwa mîna tânisi k-ês-âpihkêyâhk; êwako  
 kiskinohamâtowikamikohk nikî-kiskinohamâkawinân, êkwa  
 nikî-kaskihtânân aya, k-ôsîhtamâsoyâhk miskotâkaya, êkwa  
 aspastâkana, êkwa itâmihk mîn ôh âyiwinisa mâna  
 kî-osîhtamâsonâniwiw kayâs, ê-kî-kitimâkisihk aya, maskimotêkinwa  
 mâna kâ-wâpiskâkî, 'pahkwêsikaniwata' kî-isiyîhkâtêwa, êkotowahk  
 mân âya, ê-kî-~ itâmihk ayiwinisa kâ-kikiskamihk ê-kî-ohc-ôsîhtâhk.  
 kahkiyaw kîkway ayisiyiniwak aya êkospî, môy ôhc-âtawêyihdamwak,  
 têpiyâhk kwayask ka-postayiwiniisêcik, êwako ê-kî-kitâpahtahkik.  
 ahpô âtiht mân êkoni ôhi maskimotêkinwa, ê-kî-mân-âya-atisahkik,  
 kotak kîkway ê-osîhtâcik, miskotâkaya ahpô aspastâkana  
 ê-kî-osîhtamâsocik aya, kâh-atisahkwâw[i], âhpô papakiwayâna,  
 nâpêwak mâna ê-kî-kikiskahkik. miton âya, kahkiyaw kîkway aya,  
 namôy ôhc-âtawêwak kîkway ayisiyiniwak aya mistah âya,  
 ka-mêstinikêcik ka-postayiwiniisahisocik. êkwa mîn êwakw ânima  
 ê-kî-kaskihtâcik mân ôki kiskinohamawâkanak kâ-wayawîcik aya,  
 ê-kî-apihkât-~ ê-kî-apihkâtâcik mân âsikana, nâpêwasikana mân  
 ê-kî-osîhâcik; onâpêmiwâwa mân ê-kî-osîhtamawâcik asikana.

- [22] anohc êkwa êkoni, mistahi mâna kwîkawêyihcikâtêwa<sup>7</sup> aya;  
 ê-kî-wanihtâhk mistah âya, ayisiyiniw anima  
 kâ-kî-isi-miyo-waskawîstamâsot, êkây êkwa êwakw ânim âya  
 ê-ispayik. nayêstaw piko atâwêwikamikohk ê-itohtêhk, nayêstaw  
 kîkway ê-wî-kakwê-atâwêhk. êwak ôhc ôm ôm âya, âcimowin ôma  
 k-o-~ k-ôh-nitotamâkawiyân k-âtotamân, ka-kiskêyihdahkik osk-âyak,  
 tânis âya, nâway ôtê kêhtê-aya, tânis ê-kî-pê-is-âya-paminamiyit aya,  
 opimâtisiwiniyiw êkwa mîna, anim âya, tânis  
 ê-kî-pê-isi-postayiwiniisahisocik ayisiyiniwak. kahkiyaw âyimanohk  
 ohci kîkway ê-kî-kâhcitinahkik mâk âya, namôya wiya wiyawâw ohc  
 âya ohc-âyimaniyiw, ayisk kî-nakayâskamwak. kî-miywêyihdamwak  
 êkoni ôhi ê-tôtahkik, ê-papâmi-mâcîcik, ê-papâmipicicik. êkwa mîna  
 mâna kâ-nîpik ê-kî-nôcihâcik sîsîpa; êkoni mîna ê-kî-mowâcik mân

ourselves, we used it, too, we were taught sewing at school and also knitting; we were taught that at school, and we were able to sew dresses for ourselves, and aprons, and people made undergarments for themselves long ago, for they were poor, white sack-cloth, flour-bags they were called, people used to wear undergarments made from that kind. The people did not reject anything in those days so long as they were dressed properly, that is what they looked at. Some even used to dye this sack-cloth to make other things, making dresses or aprons for themselves once they had dyed it, or the shirts men used to wear. They really made everything, the people did not buy very much, spending money to buy clothes for themselves. And also, when the students came out of school, they were able to knit socks, they used to make men's socks; they used to make socks for their husbands.

- [22] And today these skills are greatly missed; people have largely lost how well they used to shift for themselves, now there is none of that taking place. You just go to the store now, you just go and try to buy something. This is why it is that I am asked to tell about it, so that the young people would know how the old people back then used to run their lives, and also how the people used to clothe themselves. Everything used to be hard to obtain, but for them it was not hard because they were used to it. They were happy to do these things, hunting here and there, moving their camps about. And also, in the summer, they used to hunt ducks; these, too, they used to eat when they went duck-hunting. They even used to search for eggs,

âya, ê-nôcisipêcik. wâwâc mân ê-kî-nitawâwêcik, ê-kî-kitimahâcik  
mâna sîsîpa aya, owâwiyiwa mân ê-kî-otinamwâcik, êkoni ê-mîcîcik.

- [23] sôskwâc kî-miywâsin kayâs pimâcihowin, mâk ânohc êtokwê  
êkwa, namôy êkosi mistahi ka-kî-isi-pimâcihonâniwiw, osâm mistah  
êkwa misiwanâcihtâniwiw askiy, iyikohk ê-pîkopitamihk misiw îtê.  
ahpô piko, pihêwa mân ê-kî-ohâtâcihocik ayisiyiniwak, ê-namatêcik  
êkwa osâm êkâ nânitaw ê-kî-owâwicik, misiw îtê ê-pîkopicikâtêk.  
âta wiya êyâpic êtokwê ihtakowak aya, sakâwi-pihêwak  
paspaskiwak, âtiht êtokwê êyâpic âta wiy êkotowahk aya, ohcâ~  
ohâtâcihowak, êkwa wâposwa mîna kî-ohâtâcihowak.

- [24] kiwanihtânânaw êkwa êwakw ânima pimâcihowin aya, ayisk aya,  
kahkiyaw kîkway aya, pîtos êkwa ê-itâcihohk ôk âya, mônîyâwak  
kâ-pê-kiskinohamâkoyahkik ôma, pîtos itâcihowin, mihcêt kîkway  
êkoni ôh âya ê-misiwanâcihtâcik. nipiya mân ôh âya ê-pisc~  
ê-piscipohtâcik; âtiht mân âya, kinos~ kinosêwak ê-itwêhk  
ê-piscipocik anim âya, mihcêt kîkway anim êkwa ê-wêpinahkik  
êtokwê ôk âya, atoskêwin ohci kâ-tôtahkik aya. pimiý êtokwê  
kêhcinâ mân ânima kâ-piscipôskâkocik kinosêwak, êkwa sîsîpak  
mîna. êwako wiy êkwa ânohc<sup>8</sup> kâ-pêhtâkwahk, êkos ê-ispayik. môy  
kêhcinâ êtokwê aya, ka-kî-kîwêtotênânaw ôm êwako pimâtisiwin,  
iyikohk kayâs kâ-kî-miywâsik, mâka ê-isko-kaskihtâyahk ôm îyikohk  
kâ-kiskinohamâkoyahkik ôk âya ('kiciwâminawak' isiyîhkâtêwak mân  
âya, nêhiyawak aya, 'mônîyâw' k-êsiyîhkâtâyahk),  
ê-wî-kakwê-wîcihikoyahk ât[a] êtokwê, nanâtohk isi kîstanaw  
k-êsi-pimâtisiyahk ~ k-êsi-pimâcihoyahk.

- [25] mâk âya, namôya ka-nôtinamahk êwakw ânim âya, kîspin  
kiwî-wîcihikawinânaw tânisi k-êsi-pimâcihoyahk,  
ka-kî-anima-wîcêhtamahk, ka-kî-anima-kiskinohamâkosiyahk, tânisi  
kwayask k-êsi-pimâcihoyahk. môy nayêstaw ka-nawaswâtamahk aya  
(âtiht ayisiyiniwak môy miywêyhtamwak anima pinkow, osâm  
mistahi nawaswâtamwak ayisiyiniwak); ê-itwêcik mâna, osâm  
mistahi nawaswâtêwak sônîyâwa aya, nêhiyawak anohc kâ-kîsikâk;  
"kêtahtawê nôt~ nôhtêhkatêhki, namôy ka-kî-mowêwak sônîyâwa."

they were mean to the ducks, they used to take their eggs and eat them.

- [23] The life of long ago certainly was good, but you probably could not really live like that today, for there is too much damage to the earth, there is so much cultivation all over. For example, the people used to live on prairie-chickens, they are gone now because they have no place where they might lay their eggs, the land is cultivated all over. Although there must still be some wood-chickens, partridges, some people must still live on that kind, and they also used to live on rabbits.

- [24] We have lost that way of making a living, for in everything there is now a different way of making a living, the Whites have come to teach us a different way of life and they have destroyed many of these things. They have also poisoned the water; some fish are poisoned, too, it is said, they must be dumping lots of things from what they do in their factories. Surely it has to be the oil that has poisoned the fish, and the ducks, too. And that is what one hears is going on today. Surely we could not go back to that life which used to be so good, but should follow as best we can what they teach us (the Crees often call them 'our brothers', the 'Whites' as we call them), for they are trying to help us, I guess, for us, too, to live in a different way, to follow a different lifestyle.

- [25] But we should not fight that, if we are going to be helped with a different lifestyle, we should cooperate with that, we should be educated in how to live in that lifestyle. We should not only chase after bingo (some people do not like it because the people chase after it too much); as they say, the Crees chase after money too much nowadays; "Someday when there is hunger, they will not be able to eat money." That is what the people

êkosi mân ê-ititocik ayisiyiniwak anohc kâ-kîsikâk, namôy kahkiyaw  
 ayisiyiniw kâ-miywêyihthak anima pinkow, osâm aya, awâsisak  
 mistahi ê-nakatihcik ê-kitimahihcik. mâskôt nawac aya, pîtos is  
 ôma êyâpic mistahi kikiskêyihthênânaw, pîtos isi  
 k-ês-âya-pahpakwacihoyahk ôma, ahpô piko ka-kaskikwâsoyahk,  
 êkwa âtiht kaskihtâwak aya, ta-mîkisihkahcikêcik. mistahi pikw  
 âwiyak miywêyihtham mîkisihkahcikêwin, ka-kî-~ êwakw âna ~  
 anima ohci-pimâcihonâniwiw, mihcêt êtokwê ôtê kîwêtinohk,  
 êwakw ânim ê-ohci-pimâcihocik aya, mîkisihkahcikêwin anima,  
 êkwa aya maskisina, astisak, êkwa aya miskotâkaya anihi  
 ê-osîhtâcik; êyâpic ôma mihcêt ayisiyiniwak ôtê kîwêtinohk,  
 iskewêwak mîna mistah ê-atoskêcik, ka-kakwê-pimâcihocik. êkwa  
 aya, êkwa mîciwin mîn êtokwê mistahi kîkway aya  
 kaskihtamâsowak, osîhtamâsowak aya, ê-nôcikosêwêcik êkwa  
 ê-pâswâ-~ ê-pâswâcik mîn âya (tânisi mân âniki kâ-kaskâpasohcik  
 kinosêwak), êkonik ê-wawêyîstahkik mîn ôpimâcihowiniwâw ~

≈ / ≈



say to one another today, not everybody likes that bingo because the children are often left alone and neglected. It would perhaps be better for us, for we know lots of other kinds of entertainment, to entertain ourselves differently, for instance to sew, and some know how to bead.

Everybody really likes beaded things, and people could make a living with that, a lot of people up North must be living on that, on beadwork, and they also make moccasins, mittens and coats; there are still many people in the North, women also work in order to try and make a living. And they must also earn a lot of food for themselves, they also make it for themselves, they catch fish and then dry them (what is it again when the fish are smoked?), they also prepare these for their livelihood —

≈ / ≈

[EM:] — ê-nitotamawiyân, —  
 [FA:] êha.  
 [EM:] — ê-mâc-âcimostâtân ê-kî-miywêyihâmân, *oxen* mân  
 ê-kî-~ ê-kî-âpaciât aya, *thirteen* pikw ê-itahtopiponwêt ês  
 ê-kî-mâcatoskêt?<sup>9</sup> —  
 [FA:] âsay anima mâcipayin êkwa.  
 [EM:] ôh.

[FA:] *Emma Minde* awa ê-wî-âcimostâkoyahk, *Hobbema* ohci,  
 kîhtwâm ê-wî-âcimostâkoyahk, âsay nîswâw êtikwê *tapes*  
 anihi kikîsîhtânaw.

[EM:] êha.  
 [FA:] êkosi, kiya, âcimo!

#### IV

- [26] anohc êkwa ôm âya, ê-wî-âcimostawak aw âya, *Freda Ahenakew*, niwîkimâkana aya ê-kî-mâc-âcimostawak, tânis  
 ê-kî-is-âya-mâc-ôkistikêyiniwît niwîkimâkan aya, '*Joe Minde*'  
 kâ-kî-isîyîhkâsot ('*Joseph Minde*' ê-kî-isîyîhkâsot, mâka kâkikê '*Joe Minde*' kî-~ kî-isi-wîhâw mâna); êwakw âwa niwîkimâkan  
 ê-kî-âcimostawit wiya, êwak ôma kâ-wî-âtotamân.
- [27] pêyakwâw ê-âcimostawit, nistosâp ê-itahtopiponwêt,  
 kâ-kî-mâc-âtoskêt kistikânihk; ôhtâwiya ê-âhkosiyyit ê-kî-wîciât.  
 êkwa miton âya ê-kî-miywêyihâmân ê-itâcimostawit osâm aya, môy  
 âyiwâk kîkway êkwa êkos isi ê-wâpahtamihk. ayêhkwêwa mân ê-~,  
 nîsw ê-kî-nîswahpisoyit, ê-kî-pîkopicikêt ê-mostohît, nîsw

[EM:] — you asked me for it, —  
 [FA:] Yes.  
 [EM:] — I began to tell you that I was happy [when I  
 heard] that he had used oxen and that he had begun  
 to work when he was only thirteen years old —  
 [FA:] It [the tape] has already started to run.  
 [EM:] Oh.

[FA:] It is Emma Minde who is going to tell us stories,  
 from Hobbema; she is going to tell us stories  
 again, and we have already finished recording two  
 tapes, I guess.  
 [EM:] Yes.  
 [FA:] That's it, your turn, do tell!

#### IV

### Emma Minde's Marriage

#### *Joe Minde*

[26] Today now I am going to tell Freda Ahenakew  
 about my husband, I had begun to tell her about how my  
 husband, whose name was Joe Minde, had started to farm  
 (Joseph Minde had been his name but he always used to  
 be called Joe Minde); and it was my husband himself who  
 told me the story I am about to tell.

[27] Once he told me the story of when he had begun, at  
 the age of thirteen, to work in the fields; his father was ill  
 and he was helping him. And I was very happy about  
 what he told me because you do not see anything like  
 that any more. He had harnessed two oxen together and

âyêhkwêwa ê-pîkopîcîkêhât. miton êtokwê kî-âm-~âyîmanîyiw  
niwîkimâkan opimâtisiwin, ê-awâsisîwit itêyihtâkwan  
ê-kî-mâc-âya-okistikêwiynîwit. êkwa tânisi  
ê-kî-is-âya-nisitawêyimak niwîkimâkan, kî-pakwâtam wiy âya,  
nâh-nîkân kâ-nôkosit, môy ôhci-miywêyihtam wiy âya,  
ka-pêhtâkwaniyik owîhowin. kî-otinâw pêyakwâw ê-~ ê-nakat-~,  
mwêstas ê-kî-nakataskêyit aya ôhtâwiya, mâmawi-ayîsiyiniwa  
kî-otinik, ka-tâpapîstamawât ôhtâwiya k-ôkimâhkânîwit; miton  
êwakw ânima namôy ôhci-miywêyihtam. kî-wîhtamawêw êsa  
ayisiyiniwa, “sôskwâc nama kîkway êwakw ânima ninitawêyihtên niy  
âya, k-âtoskâtamân, niwî-ôm-âya-~ niwî-tôtên ôma,  
niwî-okistikêwiynîwin, êkos êwako niwi-~ niwî-kisâtên, osâm  
mistahi nika-wanihtân nitatoskêwin, ôma okimâhkânîwiyanî,”  
ê-kî-itwêt, nîsta nikî-pêhtawâw êkos ê-itwêt. ahpô ôm âya, tâpiskôc  
ôma mêkwâc kâ-tôtamân, ê-wî-âcimôhiht, namôya mîn êwak  
ôhci-nitawêyihtam, môy ôhci-nôhtê-tôtam, mîna namôy ôhc-~  
ôhci-nitawêyihtam wîhkâc omasinipayiwina nânitaw  
ka-wâpamimiht kik-âcim-~ kik-âcimiht [*ê-pâhpit*].

- [28] êkos ê-~, ê-kî-nakatahk êkwa askiy, ayis môy êkwa kiskêyihtam  
niwîkimâkan, nik-âcimâw êkwa; wîsta miton âya, pâh-pahk[i] îta  
ê-kî-âya-pahkisihk, tâpiskôc aya k-âyisiyiniwiyahk ôm âya,  
kahkiyaw kîkway ê-miywâsik kitayânânaw ê-is-âyisiyiniwiyahk,  
mîna kîkway ê-mâyâtahk. kîkwây ê-kî-kitimahikot niwîkimâkan,  
ê-kî-minihkwêskit; êwakw ânim ê-wi-~ ê-wî-wîhtamân anohc,  
mâka ayiwâk kîkway ê-miywâsik êkota aya kik-ôhcipayin,  
kik-âcimak ôhci niwîkimâkan. ât[a] ê-kî-minihkwêt niwîkimâkan,  
âhci piko ê-kî-kaskihtât ê-atoskêt. namôy ôhci-nakîw  
ka-mâh-minihkwêt, kîsikâwa ka-wanihtât, atoskêwin aya, anima  
ka-~ k-âyât okistikêwiynîwiwin, môy ôhci-nakatam otatoskêwin;  
âhci piko mâna kâ-mâh-minihkwêci êkwa kâ-ayiwêpici kâ-nipâci,  
kî-wayawîw mân ê-nitaw-âtoskêt kistikânihk. môy  
ôhc-âya-âtaawêyihtam niwîkimâkan (mwêhc ânohc ôm  
ê-wâpamak), môy ôhci-âtaawêyihtam kik-âsikîwihkwêt, kik-âtoskêt  
kistikânihk. ê-kî-pîwêyimot êtokwê mâna, nikî-itêyihtên aya,

had ploughed, walking behind them, driving a team of two oxen to plough the land. My husband's life must have been difficult, he was no more than a child, you might think, when he began to farm. And as I knew my husband, he disliked being in the limelight, he did not like for his name to be heard. He had been chosen once, after the death of his father, he had been chosen by the assembled people to take his father's place as chief; he really had not liked that at all. He had told the people, "I simply do not want that kind of work at all; I am going to do this, I am going to farm, and so I am going to stay with it, because I will lose too much of my working time if I am a chief," he had said, and I myself had heard him say that. Even what I am doing right now, when he was asked to tell a story, he did not want that either, he did not want to do that, and he never wanted his pictures to be seen so that his story would be told [*laughs*].

[28] And so, now that he has departed this world, I will tell about my husband, for now he will not know about it; he, too, used to have a few real weaknesses here and there, just like other people, all of us who are human have good traits and bad traits. What used to give my husband trouble was that he used to drink; today I am going to speak about that, but something good will come of it, of what I will tell about my husband. Although he used to drink, my husband still used to be able to work. He did not use to stop in order to go drinking around, to lose days of work from his farming, he did not use to leave his work; when he had been drinking, then when he had rested and slept, he would still go out to go and work in the fields. My husband did not think anything (it is as if I saw him today), he did not think anything of getting dirt on his face, of working in the fields. He must have been truly

niwîkimâkan aya, êkâ ê-ohc-âtauwêyihthk ê-âyimaniyik atoskêwin.  
 ahpô mâna nikî-koskohik nistam kê-wîcêwak, âta kê-kimiwahk,  
 kê-kîsowê~~postayiwinišeci kê-kimiwaniyik, âhci piko mân  
 ê-kî-pîkopîcîkêt, ahpô ê-sikwahcisîkêt. môy ôhci-kostam  
 atoskêwin, tâpiskôc anima êkâ k-ôhci-kostahk minihkwêwin,  
 mâk ânima mân atoskêwin sôskwâc namôy ôhci-kostam, môy  
 ôhc-âsênam. nikah-miywêyihthên<sup>10</sup> êwak ôm âya, mihcêt  
 oskinîkiwak êkwa nâpêwak ka-pêhtahkik, tânisi pêyak ayisiyiniw  
 ê-nêhiyâwit ê-kî-p~~ê-kî-pê-is-âya-ayisiyiniwîw. tâpwê ê-kî~~  
 kê-sâkôcihik minihkwêwin, mâka namôya wiy ôhc âya nîhçipitik  
 aya owaskawîwinihk isi, âhci piko kê-atoskêw. êwakw ânima  
 kêhcinâ aya ê-kî-miywêyihthamân, ê-kî-oh~~aya ê-kî-isi-wâpamak  
 niwîkimâkan ôtê kê-pê-wîcêwak, ê~~ê-oskinîkit êkospî  
 niwîkimâkan kê-pê-wîcêwak, êkwa nîst ê~~  
 ê-kî-oskinîkiskwêwiyân, pêyakwan ê-kî-itahtopiponwêyâhk kêswân  
 awa kê-kî-wîcêwak nâpêw.

- [29] êkwa ê-wî-wîthamân ôta, âskaw mâna nikî-nêpêwihik, iyikohk  
 ê-kî-miyohthwât niwîkimâkan, ê-kî-miyô-tôtawât wîcayisiyiniwa.  
 mihcêt ayisiyiniwa ê-kî-pê-nitâhtâmikot aya sôniyâwa, êkos  
 ê-kî-is-âyâwahkahohth niwîkimâkan, namôy wîhkâc  
 ê-ohci-tipahamâkot. mâka ê-itêyihthamân, nitawâsimisak mân êkosi  
 ê-kî-itakik êkwa ê-ati-kîs-ôhpîkîcîk (ê-kî-mâna-pakwâthkik iyikohk  
 ê-kitimahimiht ôhtâwîwâwa, sôniyâwa ê~~ê-nitâhtâmimiht, êkwa  
 êkâ wîhkâc kâw âtiht ê-miyâcîk), ômisi mâna nikî-itâwak  
 nitawâsimisak: “êkây nânitaw itwêk! êkos ân[a] ê-wî-isi-pihkohot  
 kôhtâwîwâw, êkos ân[a] ê-wî-isi-kâsînamâsot, ka-pihkohow ôma  
 kê-tôthk, ê-kitimâkêyimât wîcayisiyiniwa;” êkosi mân ê-kî-itakik  
 nitânisak. ayisk iskwêwak piko ê-kî-âyâwâyâhkik nisto, môy wîhkâc  
 aya nâpêsisak nôh-âyâwânânak, êkosi nîst êtokwê  
 ê-kî-isi-miyikowisiyân. êwak ôhc âya kê-kî-kakêskimakik mâna  
 nitawâsimisak, êkâ nânitaw kik-êtêyihthkik ôhtâwîwâwa  
 ê-kî-kitimahimiht, mâka môy ~ môy ê-kitimahiht ayisiyiniw,  
 nititêyihthên aya, êk~~êkosi ~ êkosi k-êsi-miyô-tôthk êkwa  
 ayisiyiniwa êkâ kê-nanâskomikot; ahpô wiya kimanitôminaw môy

humble, I used to think, not to have thought anything of hard work. He even used to surprise me when I was first married to him, even when it was raining he would still dress and do his ploughing or harrowing. He was not afraid of work, just as he was not afraid of drinking, but he also was not at all afraid of work, he did not shirk it. I would be happy for many teenagers and men to hear this, how this human being, a Cree, had come to live. True, drink did get the better of him, but it did not drag him down in his activities, he still did his work. I certainly used to be happy that I could see my husband in this light when I came over here to be married to him, he was a young man when I came to be married to him, and I was a young woman, too, it just happened that we were the same age, I and the man to whom I was married.

- [29] And I am going to speak about it here, my husband used to put me to shame at times because he was so good-natured and treated his fellow-man so well. Many people used to come to borrow money from my husband, and he was buried without ever having been paid back by them. That is what I think and what I used to tell my children as they came to be adults (they used to hate the way people took advantage of their father by borrowing money from him and in some cases never giving it back), I used to tell my children as follows: "Don't say anything! That is how your father will get saved, that is how his sins will be wiped off, he will get saved by what he did, his love for his fellow-man;" that is what I used to tell my daughters. For we only had three girls, we never had boys, that is what I was given, I guess. That is why I counselled my children not to mind it that people took advantage of their father, on the contrary, a person suffers no harm, I think, when he does good works in this way and earns no thanks from people,

wîhkâc ohci-nanâskomik awiya ê-kî~ ê-kî-miyo-tôtawât, êkosi mîna mîna nikî-isi-mâmitonêyhtên.

- [30] êkwa ôhtâwiya êkwa anih âya, kâ-kî-wîcêwâyit aya, okâwîsa, môy wîhkâc 'nikâwiy' ohc-îtêw, 'nikâwîs' kî-itêw mîna, mâka kwayask kî-pamihikwak aya, kwayask kî-pamihik, kwayask kî-kitâpamik. mâka môy wîhkâc ohci-kaskihtâw 'nikâwiy' kik-êtât. mâka wiya kî-manâcihêw; kîkway wiyîhtamâkoci, kî-tâpwêhtawêw. ôhtâwiya mîna, kîkway kâ-wîhtamâkot, kiyâm âta kâ-kisîkitotikot, kî-manâcihêw ôhtâwiya, kî-tâpwêhtawêw. mîna mân âstamispî ât[a] ê-kihci-wîkihtot, kî-atoskawêw mîna kistikânihk; ê-kî-atoskêstamawât ôhtâwiya. êkos ânim âya, êkoni kêhcinâ ôh âya kâ-nitawêyhtamân aya, oskayisiyiniwak nâpêwak ka-pêhtahkik, wîstawâw ka-kitimâkêyimâcik aya ôhtâwîwâwa, mîn ôkâwîwâwa ka-nanahihtawâcik, kîkway kâ-miyo-sîhkimikocik, ka-tâpwêhtawâcik mîn âya atoskêwinihk isi, namôy ânim ânima ka-pakwâtahkik atoskêwin, ka-kî-anim-âya~ kahkiyaw (iskwêwak mîna kâ-itakik, môy katâc piko nâpêwak êkosi kit-êtakik), kahkiyaw anima ê-kî-pakitinikowisiyahk ôta waskitaskamik aya, kik-âtoskêyahk êkwa kik-âpwêsiyahk, ka-kîspinatamahk kîkway aya k-ôhci-pimâcihoyahk. êkosi, môy âyiwâk ka-kî-pîkiskwâtitinâwâw, misawâc ê-kiskêyhtamêk ôma kîkway kâ-wîhtamâtakok, têpiyâhk ê~ ê-kiskisômitakok.

~~~~~

[FA:] êkwa!

- [31] nisis êkwa aya, nimanâcimâkan aya, 'Daniel Minde' ê-kî-isiyîhkâsot aya, niwîkimâkan ôhtâwiya, êwakw êkwa, nîsw



even our God himself never got any thanks when he would do a good deed to someone, and that is how I used to think about it.

[30] And he never used to call her 'mother', the one his father was married to, his step-mother, he used to call her 'step-mother', but she used to treat them properly, she treated him properly, she accepted him properly. He never was able, however, to call her 'mother'. But he used to respect her; whatever she told him, he would obey her. Also, anything his father told him, even when he spoke to him in anger, he used to respect his father and he used to obey him. And later, too, even when he was married, he would work for his father in the fields; he used to do his work for him. And so I definitely want these young people and men to hear this, for them, too, to love their fathers and to listen to their mothers, to obey them in the good things in which they encourage them, in work, it is not right that they should dislike work, they should all (and I am talking to the women too, it does not only have to be men to whom I say this), we have all of us been placed upon this earth so that we should work in sweat, so that we should earn our livelihood. That is it, I will not be able to speak to you any more, in any case you know what I am telling you, I am merely reminding you.

≈≈≈

[FA:] Now!

### *Joe Minde's Family*

[31] Now it is my father-in-law, my parent-in-law, Daniel Minde was his name, my husband's father, now it is

ê-wî-âcimakik aya, êwakw âw âya, nimanâcimâkan kâ-kî-wîcêwât  
 aya, êkoni aya, âstamispî iskwêwa ê-kî-aya-wîcêwât; niwîkimâkan  
 okâwiya ê-pôni-pimâtisiyit, kotaka iskwêwa ê-kî-wîcêwât aya;  
 ê-osk-âyiwiyt nawac iyikohk aya, iyikohk wiya. 'Mary-Jane  
 onâcowêsis' êwako ê-kî-isiiyîhkâsot, êkoni niw-~ niwîkimâkan aya  
 ê-kî-~ ê-kî-ohpikihikot, okâwîsa. ê-nistopiponwêt êsa kâ-kîwâtisit  
 niwîkimâkan, êkwa êkoni ôh âya ê-kî-ohpikihikot ok-~ okâwîsa.  
 êwakw ânima aya, anohc k-âtotamân, namôy wîhkâc 'nikâwiy'  
 ê-ohc-îâtât aya niwîkimâkan, 'nikâwîs' mân ê-kî-itâhkômât aya.  
 pêyak kî-osîmisiw aya êkota ohc iskwêwa, êkwa pêyak nâpêwa êsa  
 mîna kî-osîmisiw. mâk ês âna wiya nâpêsis ana nistam  
 kâ-kî-nihtâwikit, êkw êsa ê-kî-pôni-pimâtisit; 'Paul' ês êwako  
 ê-kî-isiiyîhkâsot. êkwa kîhtwâm awa ('nisikos' nikî-itâhkômâw mân  
 âya, *Mary-Jane Minde*), kotak[a] êkwa kî-otânisiw, 'Justine' (mêkwâc  
 anohc ôma nika-wîhâw ê-isiiyîhkâsot, 'Justine Littlechild', êkos  
 ê-isiiyîhkâsot awa nicâhkos); êkoni kotaka osîma niwîkimâkan,  
 okâwîsa ohc ânih âya ê-otânisiyit; êkwa kotaka mîna  
 ê-kî-aya-owîtisânit, mâka wiy êkonik anik âya, môy kêhcinâ kîkway  
 ê-kiskêyîhtamân, môy nika-kî-mâmiskômâwak — aniki pikw âya,  
 nistam anih ô-~ aya, owîkimâkana anihi nistam aya,  
 nimanâcimâkan awa *Dan Minde*, 'Celina' ês ê-kî-isiiyîhkâsoyit,  
 êkoni aya niwîkimâkan okâwiya. êkwa kî-omisiw, 'Sophie'  
 ê-isiiyîhkâsoyit; êkwa kotaka mîna kî-omisiw, 'Julie' êwako  
 ê-kî-isiiyîhkâsot; êkonik ôki nîso aya, niwîkimâkan êkoni nistam  
 okâwiya — okâwîwâwa aya ohc âya, êkota êkonik ê-kî-nisticik;  
 êkwa êkonik anik âya, âsay môy pimâtisiwak êkonik nicâhkosak.  
 êwakw âna *Sophie*, 'Sophie Wolfe' kî-isiiyîhkâsow, 'Pete Wolfe'  
 ê-kî-isiiyîhkâsoyit owîkimâkana, êkwa ana nit-~ kotak nicâhkos,  
 êwako ê-kî-osk-~, iyaskohc, 'Julie Headman' êwako ê-kî-isiiyîhkâsot,  
 anihi kâ-kî-~ kâ-kî-kâh-kihci-wîkimâcik nâpêwa; êwakw âw  
 ônâpêma kî-isiiyîhkâsoyiwa aya, 'Jimmy Headman'. mâka kahkiyaw  
 êkwa ôk âya ayisiyiniwak kâ-wîhakik, môy pimâtisiwak êkonik.  
 mâka wiy âw âya, *Justine Littlechild*, êyâpic pimâtisiw; êkwa anihi  
 kâ-kî-wîcêwât aya nâpêwa, ê-kî-nitaw-~ ê-kî-nitawi-nôtinikêyit

this one, I am going to tell about the two of them, this one, my father-in-law, and the one he was married to, he had married this woman later in life; my husband's mother had died and he had married another woman; she was younger than he was. She was called Mary-Jane *onâcowêsis*, she had raised my husband, his step-mother. My husband was orphaned at the age of three, and it was this one, his step-mother, who raised him. That I have just told about, that my husband never used to call her 'mother', that his kinship term for her was 'step-mother'. He had one younger sister from this [second] marriage, and also one younger brother. But the first-born boy, that one had died; Paul had been his name. And then again, she (my kinship term for Mary-Jane Minde used to be 'mother-in-law'), she had another daughter, Justine (I will give her full name as it is today, Justine Littlechild, that is my sister-in-law's name); she was another younger sister of my husband's, she was from his step-mother, she was her daughter; and he also had other siblings, but as for those, I do not really know anything for certain, I will not be able to talk about them — except for these, my father-in-law Dan Minde's first wife, Celina was her name, she was my husband's mother. And he [my husband] had an older sister, Sophie was her name; and he also had another older sister, Julie was that one's name; these two were from my husband's first mother [sic] —~ their mother, they were three children of hers; and these, these sisters-in-law of mine, have already died. It was that one, her name was Sophie Wolfe, her husband's name was Pete Wolfe, and my other sister-in-law, next in line, her name was Julie Headman, they had married these men in church; and that one's husband was called Jimmy Headman. But the people whom I have named, they are all dead. But this one, Justine Littlechild, she is still alive; and the man she was married to had gone

ê-kî-simâkanisihkâniwiyit, êkwa aya nîso kî-owîhowiniw,  
 'Joseph-Smith' kî-isiyîhkâsow êwakw ân[a] âya, 'nitawêmâw' mâna  
 nikî-itâhkômâw.

- [32]           êwako mîna nâpêw aya, niya wiy ôhci nikî-itêyihîten,  
 ê-kî-iyinîsit mân êwakw âna nâpêw, piyêhtawaki mân âya, ê-kî-~  
 ê-kî-pêhtawak niya tipiyaw, ê-kî-kakêskimât mân ôtawâsimisa, êkos  
 êkota ohci miton âya, niya wiy êkota nikî-ohînen ê-kî-kîhkâtêyimak  
 aw âya, 'Smith Littlechild' kâ-kî-isiyîhkâsot; ê-k-~ ê-kî-pêhtawak  
 otânisa ê-kâh-kakêskimât, êkwa mîn ê-miyo-sîhkimât. pâyak êwakw  
 ân[a] âya, 'Agnes' isiyîhkâsow, ê-kî-âcimostawit, "kâkikê awa  
 nôhtâwiy ê-sîhkimikoyâhk, 'atoskêk! êkây konit ây-ayâk!  
 ê-kî-itikoyâhk mâna nôhtâwiy," — ôma mân âya, ê-kî-~ êkây ôki  
 k-âtoskêcik, êkâ kâ-masinahikêhihcik nânitaw kik-ôh-pimâcihocik  
 ka-k-~, êkota ohci kik-ôh-pimâcihocik, sôniyâw ohci  
 tipahamâhtwâwi, êwakw ânim ôhci kâ-kî-sîhkiskâkocik mân  
 ôhtâwîwâwa. êkwa mîna mân ê-~ ê-kî-sîhkiskâkocik mîna mâna  
 ka-kiskinohamâkosicik ayiwâk, ka-kiskêyihîtamâcik ayiwâk. êkonik  
 ôk âyisiyiniwak êkâ wîhkâc êtokw ê-âcimihcik aya, ôtê nâway  
 omiyo-tôtamowiniwâw, êkonik ôk âya k-âcimakik niya. nîst ôm  
 ê-isi-pâyakoyân, êkosi mân ê-kî-isi-miyo-kiskinowâpahtihicik ôk  
 âyisiyiniwak aya, tânis ê-isi-pîkiskwêcik, mîna tânis ê-~  
 ê-itâcihocik; ê-kî-miywêyihîtahkik k-âtoskêcik. pâyakwâw  
 ê-kî-pê-wîkimikoyâhkik êwak ôhci kâ-kî-pêhtawak anim âya, êwakw  
 âwa *Smith Littlechild*, ê-kakêskimât otânisa êkwa mîn âya  
 ê-kâh-kiskinohamawât anim âya, kiskinohamâkosiwin aya,  
 kâ-pêtâcik mân âwâsisak aya, wîkiwâhk k-âtoskâtahkik  
 okiskinohamâkosiwiniwâw. ê-kî-wâh-wîcihikocik ôhtâwîwâwa  
 êwakw ânim âya, tânisi kik-êsi-masinahahkik anim âya (môy  
 nika-kî-âkayâsîmon aya), atoskêwin mâna kâ-miyihcik

to be in the war, he was a soldier, and he had two names, Joseph-Smith that one was called, and my kinship term for him used to be 'brother'.

### *Counselling*

[32]           And that man, too, so far as I was concerned, I thought that man was clever, and each time I heard him, and I did hear him myself, he used to counsel his children, and it was because of that that I formed a high opinion of him, of the one who was called Smith Littlechild; I used to hear him counsel his daughters and encourage them in the right way. The one was called Agnes, and she used to tell me, "My father is forever urging us, 'Work, you all! Don't just hang around!' my father used to tell us," — there are those, after all, who do not work, whom no one will hire so that they might earn a living, so that they might live on it when they are paid wages, that is why their father used to urge them on. And he also used to urge them to go to school more, so that they would have more knowledge. Since these are the people that no one ever tells about, their good works back then, these are the ones about whom I tell. I, too, am now widowed, and this is how these people had shown me by their fine example, how they spoke and also how they made a living; they liked to work. At one time they had come to live with us, and that was the occasion when I had heard him, it was Smith Littlechild counselling his daughters and also teaching them about that, the schoolwork which children bring home, to work at their schoolwork at home. Their father would help them with writing that (I must not say it in English), the work which

kiskinohamâtowin ohci. êkwa mân ê-masinahahkik aya, wîkiwâhk ê-atoskâtahkik êkwa, kiskinohamâtowikamikohk êkwa mân êtohtatâtâw[î] ânima kîkway kê-masinahahkik, okiskinohamâkêwa mân ê-miyâcîk, mahti kwayask kik-êtastâcîk êwakw ânima.

- [33] miton ôm âya, ê-isko-kaskihtâyân, pikw êkâ k-âkayâsimoyân ôm âya, kiskinohamâtowin ôm ê-âyimahk aya, kwayask ka-wihtamihk tânis âya k-êsi-kiskiwêhamihk mân ânihi tahto-aya,<sup>11</sup> mêkwâc anohc kê-kiskinohamâkosicik osk-âyak; môy niy êwako nôh-tâwinên. mâka pêyak kîkway mân ê-itwêyân (itê kê-kî-kiskinohamâkosiyân aya, têpakohp-askiy nikî-ayân aya, kiskinohamâtowikamikohk aya), ôhi mâna kê-kihci-wîkicik kiskinohamawâkanak ita, kê-kiskinohamâkosicik; êkota ê-nipâcîk êkwa êkota ohci mîn ê-kiskinohamâkosicik, êkota aya, êkotowihk ê-kî-kiskinohamâkosiyâhk; *excuse me*, nik-êtwân, 'boarding-school' kî-isîyîhkâtêwa — môy niwî-nêhiyawâh,<sup>12</sup> mâka pikw êkwa ka-nêhiyawêyân,<sup>13</sup> ka-nisitohtâkawiyân kîkway kê-mâmiskôtamân [*ê-pâhpît*]. êkoni anih âya, mistah ê-kî-miywâsiki kê-k-~ kê-kî-ihtakoki aya, ayamihêwiskwêwak mân ê-kî-kanawêyimâcîk aya awâsisa êkospî, nâpêsisâ êkwa iskwêsisâ. êkwa mitoni mân âya ayamihêwiskwêwak kwayask ê-kî-paminikoyâhkik, kwayask mîn ê-kî-kakêskimikoyâhkik.

- [34] êwak ôhc êkospî, anik âstamispî aya wêyawîtwâwi kiskinohamâtowikamikohk ohci, kêh-kihci-wîkihtotwâwi, nâpêw êkwa iskwêw ahpô oskinîkiw êkwa oskinîkiskwêw, kwayask anima kî-is-âyâwak êkonik anik âya ayisiyiniwak. wîkiwin kî-miyêwak otawâsimisiwâwa, êkwa kî-kaskihtâwak mîn âya, otatoskêwiniwâw ohc ê-pamihâcîk otaw-~ otawâsimisiwâwa. môy âwiya aya ohci-miyikwak aya, kihci-m-~ kihc-ôkimânâhk ohc âya ta-miyikocik k-ôh-pamihâcîk otawâsimisiwâwa; wiyawâw otatoskêwiniwâw ohci kê-kî-pamihâcîk otawâsimisiwâwa. êkwa mîn âya, iskwêwak ê-kî-kisâtahkik aya, ê-isi-wâh-wîkicik otawâsimisiwâwa ê-kî-pamihtamâsocik. êkwa mîn âya, ê-kî-nôhâcîk mân ôtawâsimisiwâwa, iyikohk ê-kitimâkêyimâcîk, êkwa namôy mistah ôhpimê ê-ohc-âya-kanawêyitamôhâcîk otawâsimisiwâwa; êkosi

they are given by the school. And they write it, working on it at home, and when they take back to school what they have written, they give it to the teacher to see if they have done it correctly.

- [33] This is as much as I am able to do, I must not use English to speak about education, it is hard to speak properly in rendering these various terms having to do with when the young people go to school; I have never come across that [a Cree term for 'homework']. But one thing I usually say, where I used to go to school (I had been there for seven years, at that school), these schools where the students lived in residence when they went to school; they slept there and went to school from there, there, in that kind we used to go to school; excuse me, I will use the word, they are called boarding-school — I was not going to speak Cree [*i.e.*, English], but I have to speak Cree [*i.e.*, English] now so I will be understood in what I am talking about [*laughs*]. These [schools] used to be very good when they existed, the nuns used to keep the children in those days, the boys and the girls. And the nuns really used to take proper care of us and they also counselled us properly.

- [34] And because of that, in those days, when they would later go out from the school, when they got formally married, men and women or young men and young women, these people used to behave properly. They used to give their children a home, and they were also able to provide for their children by means of their work. No one used to give them anything, there was no welfare for them from the government with which to provide for their children; it was with their own work that they used to provide for their children. And the women also stayed at home with their children and looked after them for themselves. And they also breast-fed their children, they loved them so much, and they did not leave their children

ê-pê-isi-kiskêyih tamân niy âya, taht ôki kê-pê-wîc-ôhpikîmakik aya,  
 oskinîkiskwêwak êkwa mîn ôskinîkiwak  
 kê-kî-wîci-kiskino hamâkosîmakik; êkos ânim  
 ê-kî-isi-miyo-pimâtisicik, wîkiwin ê-kî-miyâcîk aya otawâsimisiwâwa  
 aya, kêh-kihci-wîkimât wâw[i] âwiya. namôy ôhci-paskêwihitowak,  
 môy ôhci-wêpinêwak otawâsimisiwâwa. kêyâpic<sup>14</sup> mân ânohc,  
 kêhtê-ayak êwako mistahi k-âkâwâtahkîk, ka-kî-~ osk-âyak mîn  
 êwakw ânima ka-kî-âsawinamâhcîk mâk ânohc êtokwê êkwa, mistah  
 êtokwê ê-âyimahk êkwa êwakw ânim âya, nêhiyawak  
 k-êsi-wâh-wîkicîk, ka-wîhtamawâcîk aya osk-âya, osâm êkâ  
 ê-wî-nitohtâkocîk. mâka mîn êtokwê aya, namôy mitoni nipîmakan  
 êwak ôma kê-mâmiskôtamân. êyâpic kiwâpamâwâwak âtiht  
 ayisiyiniwak, kêh-otinitotwâwi kêh-kihci-wîkihtotwâwi, êyâpic  
 ê-wîcêhtocîk, êyâpic ê-kitimâkêyih tocîk, êyâpic wîkiwin ê-miyâcîk aya  
 otawâsimisiwâwa. ê-miy-~ ê-miywâ-~ ê-miywâpisinihk anim êwakw  
 ânima kê-wâpahtamihk, ayisiyiniwak kê-wâp-~ kê-wâpamihcîk aya,  
 ê-kisâtahkîk wîkiwâwa, wîkiwin ê-miyâcîk otawâsimisiwâwa. êkwa  
 âtiht êtokwê êyâpic kisê-manitowa sawêyimikwak aya,  
 ê-wî-kakwê-miy-ôhpikihâcîk otawâsimisiwâwa êkwa ê-kakêskimâcîk.  
 môya wiya mitoni ta-pômêhk ôma, ayisiyiniwak âtiht anik âya,  
 ê-iskonikowisicîk, nititwân mâna, kwayask ê-wî-kakwê-pimâtisicîk  
 wîkiwâhk, iyisâhowin ê-ayâcîk. êwakw ânima kê-pêhtamân,  
 ayisiyiniwak êkwa êkâ ê-nisitohtahkîk êwako pîkiskwêwin,  
 iyisâhowin. ayisiyiniw ohcitaw waskitaskamik anim âya, ê-nêsowisit  
 ayisiyiniw, kahkiyaw ê-ih tasiyahk anima, ê-nêsowisiyahk anima  
 ê-pâstâhoyahk, ê-patinikêyahk. mâka osâm mistahi  
 kiwâhkêyêyih têtênânaw êkwa aya, êkâ ayahk, ê-wî-kâsînamawâyahkîk  
 ayisiyiniwak kîkway, kîspin kîkway k-ôhci-kisiwâhikoyahkîk; êkota  
 anim êkwa, pîkiskwêwin anim ê-âpatahk, 'iyisâhowin' anima ka-~  
 kê-itamihk aya; ayisiyiniw aya, kîspin ayâw êwakw ânima 'iyisâhowin'  
 k-êsiyîhkâtêk, êkâ ka-tôtahk kîkway niyôhtê-mâyi-tôtahki. tâpiskôc  
 ayisiyiniw awiya kê-kisiwâhikot, namôya ka-kisîstawât, namôya ki-~  
 ka-mac-âyimômât, namôya kika-nitawi-nôtinât ka-pakamahwât,  
 kîk-êyisâhot êkâ ka-tôtahk êwakw ânima. êkwa ka-kitâpamât



to be kept somewhere else; that is what I myself have come to know about all those with whom I have grown up, the young women and also the young men with whom I have gone to school; that is how they have led a good life, giving their children a home, after getting properly married to someone. They did not separate, they did not abandon their children. Still today the elders very much wish for that, that this be passed on to the young people, but today that is very difficult, I guess, given how the Crees are living, to tell the young ones, because they are not going to listen to them. But what I am talking about cannot be completely dead. You still see some people, when they have chosen one another and have gotten married to one another, still staying married, still loving one another, still giving their children a home. It is good to see that, when you do see it, when one sees people staying with their homes, giving their children a home. And some, I guess, still have the blessing of God, because they try to raise their children well and counsel them. One should not give up, there are still some people left by divine grace, I always say, who are trying to live properly in their homes, who are able to resist temptation. I hear that people do not understand that word, to resist temptation. It is natural for people on this earth to be weak, all of us, we are all weak in our sins and transgressions. But now we are too weak in our spirits, so that we are not going to wipe the slate clean for people if they have in some way angered us; that is where this word is used, 'resisting temptation' as they call it, if people have that, 'resisting temptation' as it is called, to hold back when they want to do something bad. When someone angers them, for instance, for them not to stay angry at that person, not to gossip about him, not to go fight him and hit him, but to resist temptation and hold back in that. And to look at

wîcayisiyiniwa, “wîst âwa ê-sâkihikot kisê-manitowa,” kik-êtêyimât,  
ka-kâsînamawât, ka-pônêyhtamawât anima, kîkway ohci  
kâ-kî-paci-tôtâkot, kâ-kî-paciyawêhikot; êwakw ânima kahkiyaw  
ê-manêsiyahk kipimâcihowininâhk. mâka ayiwâk ayisiyiniwak  
ka-kî-ihtakocik, êwako ka-wîhtamâkoyahkik, kitêhinawa  
k-âpacihtâyahk, môy piko kimâmitonêyihcikaninaw, kitêhinawa k-â-~  
kik-âpacihtâyahk ka-kitimâkêyimâyahkik ayisiyiniwak,  
ka-kitimâkinawâyahkik ayisiyiniwak; kîspin kâ-kisiwâhikoyahkik,  
ka-pônêyhtamawâyahkik, namôya ka-~, namôya ka-kisîstawâyahkik  
ayisiyiniwak, namôy mîna ka-~ kîmôc ka-nôtînâyahkik, môy  
k-âh-âyimômâyahkik. êwakw ânima iyisâhowin aya, êkâ tôtamahki,  
êkâ ka-mâyî-tôtawâyahk kîcayisiyiniw.

- [35] anohc ayamihêwiyniw, kâ-nahiniht an[a] ôskinîkiw  
ê-kî-misiwanâcihisot, anohc ayamihêwiyniw, êkos  
ê-isi-kakêsk-~kakêskimikoyâhk. “sâkihikot!” ê-itikoyâhk,  
“kâsînamâtok kîkway kâ-tôtamêk! pônêyhtamâtok! kitimâkêyihikot!”  
êwakw ânima kitimâkêyihikot aya, ka-kâsînamâtoyahk. mîna kotak  
kîkway ê-kiskisômât ayisiyiniwa, “kakwê-sâkihikot kisê-manitow!  
kwayask kakwê-tôtamok! êkwa aniki kiwîcêwâkaniwâwak,  
wîsâmihkok, kîspin kimiskawâwâwak ayisiyiniwak  
k-ôwîcêwâkaniyêk! itohtahikot kisê-manitowa ka-sâkihâcîk!  
kiskinoamâhk tânisi k-êsi-sâkihâcîk kisê-manitowa!” êkos ân[a]  
ê-itikoyâhk anohc, ayamihêwiyniw ôta anohc, k-âyamihêstamâht  
an[a] ôskinîkiw kâ-misiwanâcihisot ana; iyikohk mân ê-~  
ê-wîsakitêhêyahk, oskayisiyiniwak kâ-misiwanâcihisocik, oskinîkiwak  
êkwa oskinîkiskwêwak. “hêy, kîh-kitimâkêyimak êsa,”  
kititêyihikotânaw, awiyak wiyâpamâyahk[i] âya, oskayisiyiniw kâ-m-~  
kâ-misiwanâcihisot. môy pikw êkosi k-êsi-mâmitonêyihikotmahk,  
ka-tôtamahk anima, ka-wâpahtihâyahkik aniki ê-sâkihâyahkik ôk âya,  
osk-âyak, oskayisiyiniwak. ka-p-~ ka-pâhpiyahk ka-pîkiskwâtâyahkik,  
ka-wâpahtihâyahkik ê-kitimâkêyimâyahkik. êwakw ânim  
ê-manêsicik, êwako ~ êwak ôhc êtok ôm âhpô aya, “môy nânitaw  
itâpatan ôta ka-pimâtisiyân askîhk, môy âwiyak nikitimâkêyimik;”  
âskaw anik êtokw êkos ê-isi-mâmitonêyihikotmahk, êwak ôhc êtokw  
âniki kâ-mâh-misiwanâcihisocik osk-âyak.

their fellow-man and think, "He too is loved by God," to wipe the slate clean for him and to forgive him for whatever wrong he had done to them, for having grievously angered them; that is what we all lack in our lives. But there should be more people to tell us this, for us to use our hearts and not only our minds, for us to use our hearts and to love people, to care for people; if they have angered us, for us to forgive them, not to — not to stay angry with people, not to fight them behind their backs, not to keep gossiping about them. That is the meaning of 'resisting temptation' if we do not do this, for us not to harm our fellow-man.

[35] The priest today, at the burial of the young man who had killed himself, the priest today counselled us like that. "Love one another!" he said to us, "wipe the slate clean for one another for what you have done! Forgive one another! Love one another!" That is the meaning of loving one another, for us to wipe the slate clean for one another. He also reminded people about another thing, "Try to love God! Try to do right! And ask your friends along, if you find people to have as your friends! Take them along for them to love God! Teach them how to love God!" That is what the priest told us today, at the prayers for that young man who killed himself; we have such heavy hearts when young people kill themselves, young men and young women. "Oh, if only I had loved him," we think when we see a young person who has killed himself. We should not only think that way, we should do it, we should show these young ones, these young people, that we love them. We should laugh and speak to these young people, we should show them that we care for them. That is what they lack, that is probably why they sometimes think, "There is no use living on this earth for me, nobody cares for me;" and that is probably the reason why these young people kill themselves.

- [36] êk ôm ânohc piyisk aya, nitat-âtotên ôm ânohc tânis ê-ispayik, osâm mistah ê-môsihtâyân aya, ê-kitimâkinawakik mâna onîkikhikomâwak; iyikohk ê-mâtocik, ê-sisikotêyihthakik otawâsimisiwâwa kâ-pimâcihiso~~ kâ~ kâ-aya-misiwanâcihisoyit, kâ-nipahisoyit. mâmitonêyihcikan ê-nôhtê-astâyân aya, omâmitionêyihcikaniwâhk êkonik ôki kâ-mâtocik, pêhtahkwâw[i] ôm âya, kisê-manitowa aya ka-nitotamawâcik, kwayask k-ôtinikowisiyit ôh ôtawâsimisiwâwa kâ-nakatikocik. môy ânik ê-mac-âyiwicik osk-âyak ôma kâ-tôthakik, mâka êtokwê mân âya, mistahi piyisk mâmitonêyihcikan ê-ayâcik êkwa môy ê-kiskêyihthakik ê-tôthakik êtok ôm âya, kâ-tôtâsocik, kâ-misiwanâcihisocik, kâ-nipahisocik. môy ânima êtokwê omâmitionêyihcikaniwâw ê-kikiskâkocik; ê-wanêyihthakik anim âya, âskaw ohci minihkwêwin, âskaw ohci pîhtwâwin ôma kâ-tôthakik, iyâyaw mân êkosi niya nitisi-mâmitonêyihthên aya, osk-âyak kâ-misiwanâcihisocik.
- [37] mâka pêyak kîkway mîna, kotak kîkway ka-kî-tôtamahk, ka-nitohtâkowisinânaw anima, k-âhkam-âyamihêstamawâyahkik ôk ôsk-âyak. môy pik ôsk-âyak, kêhtê-ayak mîna k-âyamihêstamawâyahkik, ê-nêsowâtisicik kêhtê-ayak. kêhtê-ayak ôki mîna ka-kî-kitimâkêyimâyahkik, osâm ê~ ê-kêhtê-ayiwicik êkwa ê-âhkoscik, êkwa êkonik ôk âya, kitawâsimisinawak mîna kôsisiminawak, nik-êtwân, ka-kî-kiskinohamawâyahkik anima tânisi k-ês-âya-sâkihâcik kêhtê-aya, tânisi k-êsi-manâcihâcik. kiyânaw anim êwako kitatoskêwininaw, âta wiya nîsta pêyak ôma aya, kêhtê-aya aya, ka~ kâ-tipahamâhcik mân ôki kêhtê-ayak, nî~ nîst ôma pêyak êwak ôma k-êsi-pîkiskwêyân, mâk êyâpic aya, nitân~ nôsisimak êkwa ~, nitawâsimisak êkwa nôsisimak iyikohk ê-kitimâkêyimakik; kiyâm ât[a] âya, kâ-wîsakitêhêyân aya, "nika-kisîmâwak," k-êtêyihthamân, âhci piko mân âya, ê-kakêskimakik; âhci piko mân ê-wî-kakwê-ma-mînomakik, osâm ~, môya kâkikê misawâc nika-kî-kisîmâwak, mwêstas ka-mâmitonêyihthamwak anima kîkway, ê-miywâsik kâ-wîhtamawakik; êkos ânim ê-ispayik. kâ-kêhtê-ayiwiyahk tahto, môy ânima ka-kostamahk ka-kakêskimâyahkik kitawâsimisinawak; môy mîna

[36] And finally, in telling what is going on today, I feel it so much, I feel sympathy for the parents; they cry so much and they are so shocked when their children commit suicide, when they kill themselves. I want this thought to take hold in the thoughts of those who are crying, if they hear this, that they will ask God that these their children who have left them behind be nevertheless admitted through His grace. These young people are not bad when they do this, but they must get to a point where they have a great deal on their minds and do not know what they are doing when they do this to themselves, when they commit suicide, when they kill themselves. They must be out of their minds; their minds are blurred when they do that, sometimes from drinking, sometimes from smoking that stuff, that is usually the first thing that comes to my mind when young people kill themselves.

[37] But there is one thing also, another thing we should do, and God will hear us, to persist in praying for the young people. Not only for the young people, to pray also for the old people, because the old people are frail. We should also care for the old people because they are old and sick, and also for these, our children and our grandchildren, I will say, we should show them how to love the old people, how to respect them. For us, that is our responsibility, although I am one of the old people myself, the ones who get old-age pensions, I am one of them and I am talking this way, but I still — I love my grandchildren, my children and my grandchildren so much; and even though I have a heavy heart and think, “I will anger them with what I say,” I still counsel them; I still try to straighten them out by what I say because I will not anger them forever in any case, later they will think about the good things which I told them; that is what happens. As many of us as are old, we should not

ka-kostamahk, kôsisiminawak ka-kakêskimâyahkik. miton ânik âskaw  
 ê-miywêyhtahkik, ka-pêhtahkik kîkway, ka-wîhtamawâyahkik, êkâ  
 ê-kiskêyhtahkik wiyawâw, mâka kiyânaw ê-kiskêyhtamahk,  
 ta-kî-âsawinamawâyahkik anima, kîkway ê-miywâsik  
 ê-kiskêyhtamahk, êkos êwakw ânim kâkikê ka-pimipayin,  
 ay-âsawi-kakêskimâyahkwâwi kitawâsimisinawak êkwa kôsisiminawak,  
 wîstawâw êkosi ka-tôtamwak aya, otawâsimisiwâwa êkosi k-~  
 kik-êsi-paminêwak aya, môy ka-kostamwak ka-kakêskimâcik. êwakw  
 ânim ânohc kâ-mâmiskôtahk ayamihêwiyiniw, pik ôma  
 ka-mâmawôhkmâtoyahk, kwayask ka-kakwê-isi-pimâtisiyahk,  
 nowâhc<sup>15</sup> ka-kakwê-isi-pimâtisiyahk; êkosi piko  
 k-ês-âya-miyawâtênânaw, pikw âwiyak nawaswâtam miyawâtamowin;  
 êkos âyisk ê-kî-îsîhkoyahk kisê-manitow, êkosi mîna mân âya  
 kititikawinânaw kâ-kakêskimikawiyahk, ayamihêwiyiniwak kêhcinâ  
 êkw ayamihêwiskwêwak kâ-pêhtawakik, êkosi ê-isi-kakêskihkêmocik:  
 “kisê-manitow ôm ê-kî-osîhât ayisiyiniwa, ka-miyawâtamiyit, namôy  
 âya ka-kakwâtakêyhtamiyit;” êkosi mân ê-itwêcik. êkos ôma  
 ê-kî-isi-pakitinaw~~pakitinât ayisiyiniwa ka-miyawâtamiyit, namôy  
 ôhci-pakitinêw ayisiyiniwa ka-kakwâtakihtâyit mîna  
 ka-kakwâtakêyhtamiyit, êkosi mân ê-itwêcik, mâka  
 manitowi-masinahikanihk, kisê-manitowi-pîkiskwêwin, êkota êtokwê  
 êwako mîn ôm ê-~ ê-astêk ôma kâ-kî-wâh-wîhtamâkawiyaâhk niyanân.  
 mâk êyâpic misiwê aya kâ-miywâsiki ayamihcikêwina, êkota astêwa ôh  
 âya kâ-wîhtamân; âtiht ôhi ê-ayamihâyân ôta kâ-wîhtamâtakok.

- [38] êkwa mân âya pêyak kîkway, kâkikê ê-ispayik ôta waskitaskamik,  
 ayisiyiniw kâ-wâpamiht, k-âyamihêwâtisit, pi-~ kwayask  
 kâ-kakwê-tôtahk, ayisiyiniwak ê-yîkatêstawâcik êkoni ayisiyiniwa;  
 ê-yîkatêhtêcik, môy ê-nôhtê-pîkiskwâtâcik, ê-kostâcik, nik-êtwân.  
 tânêhk ânim êwako k-êspayik, tânêhk ânim ka-kostiht ayisiyiniw  
 aya, kâ-wâpamiht kisê-manitowa ê-manâcihât. ahpô êtokwê mâna  
 (niy ê-itêyhtamân, môy cêskw âwiyak nôh-kakwêcimâw), “êwakw  
 âw ayisiyiniw aya nitaw-îsîhkawaki, nitawi-pîkiskwâtaki,  
 kik-âtaewêyhtam nipimâtisiwin, wiya kwayask ê-kakwê-pimâtisit;”  
 ahpô êtokwê mân êkos ê-itêyhtahkik ayisiyiniwak. mâka niya wiy

be afraid to counsel our children; we also should not be afraid to counsel our grandchildren. Sometimes they are really happy to hear something, for us to tell them something, for they themselves do not know but we, we know, and we should pass on to them the good things we know, and in this way these things will live on forever, if we pass our counselling on to our children and grandchildren, they in turn will do the same, they will treat their children the same, they will not be afraid to counsel them. That is what the priest talked about today, we must work together to try to lead a good life, to try to lead a better life; that is the only way we will be happy, and everyone chases after happiness; for that is how God has made us, and that is what we are told when we are counselled, that is certainly the counsel of the priests and nuns whom I hear: "God has created man to be happy, not to live in torment;" that is what they say. In that way He has put man on earth to be happy, He did not put man here to suffer, and not to live in torment, that is what they say, but God's word is written in the Bible, and that is in there, too, what we have been told about over and over. And these good verses are still in there, the things which I am telling about; I read some of these things which I am telling you about.

[38] And now one other thing: it always happens on the face of this earth, when a person is seen as being religious and tries to do right, people stay away from that person; they walk away, they do not want to talk to that person, they are afraid, I will say. Why does that happen, why is a person feared when she is seen to respect God. Maybe it is (this is what I think, I have not asked anyone yet), perhaps people think, "This person, if I go and bother her, if I go and talk to her, she will disapprove of my way of life, for she is trying to live righteously." I, however, I

ê-itêyih tamân aya — niy êwako nimâmitonêyihcikan, mâk âhpô êtokwê ê-miyikowisiyân êkosi k-êsi-mâmitonêyih tamân. ayisiyiniw kâ-kakwê-miyo-pimâtisit, mistah ân[a] ê-manâcihât wîcayisiyiniwa; mistah ân[a] ê-manâcimât. namôy ânim êkos ê-isi-kitâpamât, anima k-êsi-kostikot kîkwây k-êsi-mâmitonêyimât; kisê-manitow k-êsi-kitâpamikoyahk, êkos ânim ê-isi-kitâpamât; kahkiyaw ê~ ê-kitimâkêyimikoyahk, êk ômis ânim ê-isi-kitâpamikoyahk. namôy âya kitâpahtam kimâyinikêwiniwâ~ kimâyinikêwininaw[a], ânihi piko kâ-miyo-tôtamahk; kâ-kakwê-sâkihâyahk, êwakw ânim âyiwâk ê-kitâpahtahk kimanitôminaw; otayamihâw mîn êkos ê-isi-mâmitonêyih tahk, ê-kakwê-kitimâkêyimât wîcayisiyiniwa. êwako niya nimâmitonêyihcikan ê-âsawinamâtakok.

- [39] êkwa ôk âya, pîtos êkwa ôma n~, aya (kâwi nêma kâ-pê-mâci-mâmiskômâ~~mâmiskôtamân, nisis êkwa nisikos, kâ-wî-âcimâcik ~ kâ-wî-âcimo~~âcimakik; êkw êkwa kâw âya nika-kîwêtotên k-âtot~ k-âtotamân), êkonik ôk âyisiyiniwak aya, niwîkimâkan onîkikhikwa, nik-êtwân, miton ôta kâ-pê-ayâyân, aya, maskwacîsihk (môy kinwês nôh-wîcêwâwak aya, nîsw-âyamihêwi-kîsikâw aya), ê-kî~ ê-kî-nâsîcik anik âya, onihcikiskwapiwinihk, êkotê ê~ ê-kî-ohci-pê-kîwêhtahîcik aw âya, nisis êkwa nisikos. ninîkikhikwak ê-mêkwâ-wîcêwakik aya, ê-mêkwâ-oskinîkiskwêwiyân, nik-êtwân, êkotê ê-kî-pê-kiyôtêcik, êkotê ê-kî-pê-takohtêcik. êkwa kayâhtê êtokwê apisis ê-kî-nisitawêyimîcik âhkosiwikamikohk ê-kî-ayâyân, êkota ohc âw âya, nisis ê-kî-pê-wâh-wîcêwât ninîkikhikwa ê-pê-nitawâpamiyit. ôta *Ponoka* ê-kî-asiwasoyân, cîki maskwacîsihk, êkwa ôta mân ê~, ita kâ-wîkîcik ê-kî-pê-katikoniyyit êsa mân êkota aya, ninîkikhikwa aya, kâ-pê-nitawâpamiyit aya, ê-kî-pê-wîcêwât mân âwa nisis aya, *Dan Minde*, êkota ohc âna ê-kî-nisitawêyîmit, ê-kî-â~ ê-kî-ayâyân



think — that is my thinking, but perhaps it is given to me that I think like this: When a person tries to live righteously, she really respects her fellow-humans, she really talks to them with respect. She does not look upon them in such a way that they would be afraid of her, what she might think of them; the way God looks upon us, that is the way she looks upon them; He loves us all, and He looks upon us this way. He does not look upon our wrongdoings, only upon the things we do right; when we try to love him, our God looks upon that especially; Christians also think that way, they try to love their fellow-humans. That is my thinking which I am passing on to you.

### *An Arranged Marriage*

[39] And they, this was a digression (back to that which I had started out talking about, my father-in-law and my mother-in-law whom they ~ whom I was going to tell about; and now back to that, I will return to what I was telling about), these people, my husband's parents, I will say [*i.e.*, his father and *step*-mother], about the time when I came to live here at *maskwacîsihk* (I had not been staying with my parents for very long, perhaps two weeks), when my father-in-law and my mother-in-law came to fetch me at *onihcikiskwapiwinihk* and brought me here from over there. While I was still living with my parents as a young girl, I will say, they had travelled there to visit, they had come and arrived there. And they must have known me a little bit from before, as I had been in the hospital, because my [future] father-in-law had come along with my parents to come and see me. I had been in the hospital here at Ponoka, close to *maskwacîsihk*, and

âhkosîwikamikohk aya, tânitahto-pîsim êtokwê niwanikiskisin,  
 mâka nikî~ nikî-sawêyimikowisin ka-pê-wayawîyân êkotê ohc âya  
 âhkosîwikamikohk; kâwi ê-kî-kîwêyân. êkwa mân âwa, nisis mân  
 âw âya (mwêstas ot[i] îyikohk ê-kî~, êkos ê-itâhkômak), êwako  
 mâna ê-kî-pê-nitawâpamit ê~, ninîkîhikwak ôma  
 kâ-pê-nitawâpamicik. mâka namôy wîhkâc nôh-kaskihtân  
 ka-pîkiskwêyân, ê-kî-wanihtâyân nipîkiskwêwin êkospî. mâk  
 îyikohk êtokwê ê-kî-ayamihêstamâkawiyân, kâwi nikî-miyikowisin  
 ka-pîkiskwêyân. êkota ohci kâ-kî-ispayik ê-kî-nisitawêyimit  
 êtokwê, êkwa ê-kî-pê-kiyôtêcik aya, ê-kî-kîwêyân anim  
 ê-pê-kiyôtêcik aya, ê-nîpâ-ayamihâhk, êkotê ê-kiyokêcik,  
 kâ-kî-pê-nitawâpamâcik aya ninîkîhikwa, ê-pê-mâmiskôtamawâcik  
 ôm âya, okosisa êyâpic ê-môsâpêwiyit, ê-kî-nitawêyimit okosisa  
 ka-wîcêwimak.<sup>16</sup>

- [40] kî-âyiman pimâtisiwin (êkw âwa niwîcêwâkan awa  
*Mrs. Ahenakew*, ê-nitawêyimit êwako k-âtotamân aya, tânis  
 ê-kî-pê-is-âyâyân ôta aya maskwacîsihk), aya mân ê~ ê-itwêyân;  
 kayâs mân~ aya, pêci-nâway ôtê kâ-kî-âtotamihk, kêhtê-ayak mân  
 ê-kî-mêkîcik otawâsimisiwâwa, êkos ânim ê~ ê-kî-is-âya~, êkos âw  
 ê-kî-isi-nakiskawak nâpêw aya kâ-kî-nakasit awa, *Joe Minde*, môya  
 wîst ê-ohci-nisitawêyimit, êkwa môy nîst ê-ohci-nisitawêyimak.  
 mâk êkwa ôk âya, onîkîhikomâwak ôki, wiyawâw êwako  
 ê-kî-wiyasiwâtahkik ôm âya, ê-kî-kakâyawisît awa, kwayask  
 ê-kî-tôtahk awa niwîkimâkan, ê-kî-atoskêt, ê-kî-nanahihtawât  
 ôhtâwiya. ê-kî-êtokwê-nisis-kakwê-miskamawât<sup>17</sup> iskwêwa aya,  
 tânih êkoni ka-kitimâkêyimikot, ê-kî-itêyihthahk êtokwê, wiy  
 ê-kî-nawasônawâwât ôm âya okosisa, niya ka-wîcêwimak<sup>18</sup> —  
 tânehk êtokwê kâ-kî-itôtahk, môy ôsâm ê-ohci-miyohthâyân  
 [ê-pâhpihk]! êkwa, ê-kî-pê-kîwêhtahicik anim âya êkospî, itê aya,  
 nîsta kâ-kî-ohciyân aya onihcikiskwapiwinihk, ê-kî-pê-kiyokêcik

my parents used to camp there at his [my father-in-law's] place when they came to see me, and my father-in-law, Dan Minde, used to come along with them, because of that he knew me, I had been at the hospital I forget for how many months, but I was blessed by divine grace so that I came out again from the hospital; and I did return back home. And my father-in-law (it was only later that I called him by that kinship term), he used to come to see me when my parents came to see me. But I was never able to speak, I had lost my voice at that time. But people must have said so many prayers for me that I was given my voice again. Because of what had happened, I guess, he knew me, and they travelled and came to visit, they travelled and came to visit after I had returned home, they were visiting for Midnight Mass on Christmas Eve, that was when they came to see my parents, discussing with them the fact that his son was still a bachelor and that he wanted me to marry his son.

[40] Life used to be difficult (and my friend here, Mrs. Ahenakew, wants me to tell about that, how I came to be here in *maskwacîsihk*), that is what I usually say; it is told about times past that the old people in the old days used to arrange the marriages of their children, that is how I met this man who has now left me behind, Joe Minde, he did not know me and I did not know him. But it was for the parents, it was they who decided this, and he was a good worker, my husband did the right thing, he worked and he listened to his father. My father-in-law must have tried to find a wife for him, one who would love him, he must have thought, for he had made the choice for his son, for me to marry him — I wonder why he did that, for I was not very good-natured [*laughter*]! And then they brought me back here at that time, from over there where I for my part had been from, *onihcikiskwapiwinihk*, they had come there to

êkota. kî-âyiman mâk âya, ispî ê-kakwêcimit aya nôhtâwiy aya, "kiwî-wîcêwâw cî aw ôskinîkiw," ê-itikawiyân; kinwês môy nôh-pîkiskwân, osâm êkâ cêskw âhpô ohkwâkan ê-wâpahtamwak, kî-âyiman aya, ka-naskomoyân aya, ka-wîcêwak awa, 'Joe Minde' awa kâ-kî-isiyîhkâsot. piyisk ê-kîhkâmikawiyân ôm âya, êkâ ê-wî-naskomoyân. nik-êtwân anima, tânis ê-kî-itâspinêmikawiyân: "pâskac mâna, namôy kiwî-kakwê-âh-onâpêminâwâw,<sup>19</sup> êkwa mâna mwêstas ê-mâh-môhcowiyêk;" êkos ê-itâspinêmikawiyâhk. piyisk êkwa kâ-naskomoyân, "wiy ê-sîhkimyan, 'êhâ!'"<sup>20</sup> nik-êtwân êtokwê," k-êtwêyân. kî-âyiman niya nipimâtisiwin; nîkî-miskamâkawin niya nâpêw ka-wîcêwak, mo~ êkosi môy ê-ohci-nisitawêyimak, êkos ôtê êkwa kâ-kî-pêsikawiyân maskwacîsihk.

- [41] ê-kî-mâtoyâhk anima nikâwiy aya, maywêsk ka-nakatamân anima nîkinân. ê-kî-âyimahk sôskwâc, ka-pê-ayâyân ôtê, ê~ êkâ ê-ohci-nisitawêyimakik ayisiyiniwak. ê-tipiskâk ôm ôt[a] ê-kî-takohtêyâhk aya; âsay ê-kawisimocik ayisiyiniwak kâ-takohtêyâhk, ê-kî-pôsiyâhk pôsiwinihk, ê-âpihtâ-tipiskâk ê-takwâpôyoyâhk, êkwa ê-pipok. êkos ânim êkwa nîkiwânân, ma kîkway êkospi aya wâsaskocêpayîs ohc-îhtakon, wâsaskotênikana mân ê-kî-saskahamihk aya, kâ-wî-wâsaskotênikêhk. ê-pîhtokwêyâhk ôma ê-wani-tipiskâk ôm âya, wîkiwâhk ê-takohtêyâhk, môy nikiskêyihtênân tânitê ê-nitawi-nîpawiyâhk, êk~ êkos ôm âya (kotak piminawasowikamik ê-kî-îhtakok, êkwa kotak aya ê-âniskôstêk wâskahikan êkotê ê-ati-pîhtokwêyâhk, êkotê ês ôm âya, apîwikamik êkwa nipêwikamik aya, ê-ayâki ôhi); miton ês ôm âya, cîk ê-nitawi-nîpawiyân aw êkota ê-nipât aw âya, *Joe Minde* awa kâ-kî-wîcêwak. ispî êkwa ê-wâsaskotênikêhk aya, cîk ês ôma nipêwinihk ê-nîpawiyân; êkw âwa nicâhkos *Justine* aya, pâyakosâp êkospi ê-itahtopiponwêt, êkota wîst ê-nîpawit, "aw îta nistês kâ-pimisihk," ê-isit [*ê-pâhpihk*]. êkwa ês âwa, *Joe Minde* ês âwa, niwîkimâkan êkwa (nik-êtâhkômâw, âsay êkwa ê-kî-nakasit), ê-kî-akwanâhkwyâmot êsa kâ-pîhtokwêyâhk [*ê-pâhpihk*]. êkos ânima niy ê-kî-isi-nakiskawak, ôyâ nâpêw kâ-kî-wîcêwak.

visit. But it was difficult then, when my father asked me, "Are you going to marry this young man?" was said to me; I did not speak for a long time, because I had not yet even seen his face, it was difficult for me to respond, to marry this Joe Minde as he was called. Finally I was scolded because I would not respond. I will say the scolding words which were said to me: "On top of it all, you girls make no effort to get married, and then later you go crazy and run around," those were the scolding words said to me. Finally I responded, "Since you urge me, I guess I will say yes," is what I said. For me, my life was difficult; a man had been found for me to marry and I did not know him, and so I was brought over here to *maskwacîsihk*.

- [41] We did cry, my mother and I, before I left home. It was difficult indeed for me to come and live over here, for I did not know the people. We arrived here at night; the people had already gone to bed when we arrived, we had travelled on the train, with the train arriving at midnight, and it was winter. And so we went home [from the station], there was no electricity then, you would light the lamps when you wanted light. It was dark as we went inside on arriving at their house, we did not know where to go and stand, and so (there was another kitchen, and another extension to the house, we went on in there, and there was a living room there and a bedroom); and so, very close to where I went to stand, there was Joe Minde sleeping, the one to whom I was married [but who is now dead]. Then, when they lit the lamp, here I was standing close to the bed; and my sister-in-law Justine was eleven years old at that time and she, too, stood there and said to me, "There he is, my older brother, lying there" [*laughter*]. This was Joe Minde, my husband (I will call him by that kinship term even though he has already left me behind), he had hidden his face under the covers when we came in

[42] mâk âya, ê-ayamihâyân ohci, nik-êtwân, môy niya nikaskihtâwin, wiya piko kimanitôminaw ka-wîci~ ka-wîcihikoyahk kîkway ka-kaskihtâyahk; piko ka-mawimoscikêyahk ka-nitotamawâyahk, kîkway ê-miywâsik aya ka-miyikoyahk. nikî-kaskihtân awa ka-sâkihak nâpêw aya, ispî ê-kî-kihci-wîkimak. nikî-manâcihâw, êkwa nikiskêyihên nîst ê-kî-sâkihî; nikî-sâki~ nikî-êtokwê-aya-sâkihîk wîsta, k-ôh-kî-têpêyimot ka-kihci-wîkimit; êkosi mâna nititêyihên. ê-kiht~ ê-kihciyihâtahk anima kihci-wîkihtowin, êwakw ânim âyisiyiniwak, namôy ka-kî-wanikiskisicik; pêci-nâway kotakak kâ-nakatikoyahkîk kêhtê-ayak, ê-kî-pê-anima-manâcihtâcîk êwakw ânim âya, 'wîkihtowin' kî-isîyîhkâtamwak, kihci-wîkihtowin mâk âya, kâ-nitawi-kihci-âsotamâ~-n~-tohk ayamihêwikamikohk kâ-pîhtokwêhk, êwak ôhci 'kihci-wîkihtowin' k-ôh-isîyîhkâtêk. êwako mîna mâna tâpitawi kiwîhtamâkawinânaw, ayamihêwiyniwak mihcêtiwak kiwîhtamâkaw~, kihci-âyamihêwiyniwak mîna kiwîhtamâkonawak, kihci-wîkihtowin anima miton ê-kîhkâtêyihâtahk. ahpô wiya cêsos<sup>21</sup> ôhtâwîhkâwina, 'kihcihtwâwi-côsap' kâ-kî-isîyîhkâsot, êkwa okâwiya, kihcihtwâwi-mariy,<sup>22</sup> ê-kî-kihci-wîkihtoyit, cîsas<sup>23</sup> wîst âya, ê-kî-ayât anim âya wîkiwin, ita ê-kî-kitimâkêyimikot, ôhtâwiya nik-êtwân êkwa okâwiya; êkot[a] ê-kî-pamihikot êkwa ê-kî-kiskinohamâkot, tânisi kit-êsi-sâkihât, tânisi mîna k-êsi-sâkihât ayisiyiniwa, tânisi mîna k-êsi-atoskêt. êkw ânim âya, cêsos<sup>24</sup> ê-kî-kiskinohamâkoyahk sâkihîtowin; namôya katisk mîna p~ pîkiskwêwinîhk isi ka-mâmiskôtamahk, kitêhinawa ohc âya kik-âpacihtâyahk, ka-tôtamahk tâpwê, ka-kitimâkêyimâyahkîk ayisiyiniwak; ka-kakwê-wîcihâyahkîk wîstawâw kwayask ka-kakwê-pimâtisicik, taht ôk êkâ kâ-kiskêyihahkîk; âtiht ayisk ayisiyiniwak, namôy wîhkâc kîkway aya wîhtamawâwak aya, onîkihikomâwak ôk âya, kâ-wîhtamawâcîk otawâsimisiwâwa; âtiht awâsisak, namôy wîhkâc wîhtamawâwak êkoni ôhi. êwak ôhci, kêhtê-ayak ôh âya,

[laughter]. That is how I first met the man, the one no longer with us, to whom I was married.

[42] But because I was religious, I will say, the strength was not mine, for it is only our God who will help us to deal with things; we must pray and ask him to give us good things. I was able to love this man once I had become his wedded wife. I treated him with respect, and I know he loved me, too; he, too, must have loved me, since he had been willing to get married to me; that is what I usually think. Marriage is highly thought of, that is something people should not forget; in the past, the old people who have gone before us used to treat it with respect, they called it 'wedlock', proper marriage, when you go and make solemn promises to one another in church, that is why it is called 'holy matrimony'. We were told about that incessantly, there were numerous priests and bishops telling us about that, that holy matrimony is held in the highest esteem. Even in the case of Jesus, his step-father, Holy Joseph as he is called, and his mother, Holy Mary, had been properly married, and Jesus, too, had a home where they loved him, his father, I will say, and his mother; there they looked after him and taught him how to love them, and how to love people and also how to work. And Jesus taught us about love; not merely to talk about it in words, but to use it with our hearts and truly to do that, to care for people; to try to help them so that they, too, might try to live properly, all those that do not know; for some people are never told anything, when the parents tell their children; some children are never told about these things. That is why the old people should persevere, we are of course asked to counsel the young. Some people also want us to remind them about things. It is this, as I told you earlier today, that she, my mother-in-law, immediately began to counsel me, as soon as we had

ka-kî-âhkamêyimocik mân, âta wiya ê-nitotamâkawiyahk anima mân  
 âya, ka-kakêskimâyahkik aya osk-âyak. mân ôt[i] âyisiyiniwak âtiht  
 mân ê-nitawêyimikoyahkik aya, kîkway ka-kiskisômâyahkik. êwak  
 ôm âya, anohc kâ-wîhtamâtakok, ê-kî-kakêskimit ana sêmâk aya,  
 mayaw ê-kîsi-kihci-wîkihtoyâhk aya, niwîkimâkan aya — môy  
 niyanân aya, mihcêt ayisiyiniwak aya ohci-pê-itohtêwak  
 kâ-kihci-wîkihtoyâhk, niyanân pikw âya nikî-pê-ispayinân aya, *Joe*  
*Minde* awa kâ-wî-kihci-wîkimak êkwa wîstâwa, '*Pete Wolfe*'  
 ê-isiiyîhkâsoyit; êkoni ê-kî-nawasônâcik ta-nîpawistamâkoyâhk, êkwa  
 kisk-~ kiskinohamâtowikamikohk ohc âna nicâhkos, '*Mina Minde*'  
 ê-kî-isiiyîhkâsot (mâka kâ-kî-isi-nisitawêyimâyêk ôma, '*Mina Hudson*'  
 êkwa kî-isiiyîhkâsow, *Mrs. Hudson*, ê-kî-kihci-wîkimât *Fred Hudson*  
 ê-isiiyîhkâsoyit); êkonik aniki nîsw âyisiyiniwak  
 ê-kî-nîpawistamâkoyâhkik kâ-kihci-wîkihtoyâhk. ayamihêwiyiniw  
 piko, êkwa êkonik ôki nîsw âyisiyiniwak ê-kî-niyânaniyâhk piko  
 aya — kotak ayamihêwikamik anim âya, kâ-kî-ohpimê-nitaw-âstâhk  
 nîpisîhkopâhk kayâs-âyamihêwikamik, êkota ê-kî-kihci-wîkihtoyâhk  
 aya niwîkimâkan. pêyakwan mistah âya nikî-miyawâtên,  
 nikî-miywêyihtên —

≈ / ≈



gotten married — for us, not many people had come to our wedding, only we had driven there when I was getting married to Joe Minde, and his brother-in-law called Pete Wolfe; they had chosen him to stand up for us, and from school my sister-in-law, she was called Mina Minde (but you knew her as Mina Hudson, her name was Mrs. Hudson since she had married Fred Hudson as he is called); these two stood up for us at our wedding. With the priest and these two people there were only five of us — it was another church, the one which was moved out to the place where the willows stand, it was the old church, that is where we were married, my husband and I. I had a very good time all the same, and I was happy —

≈ / ≈

[EM:] êkosi cî ôm êkwa?  
 [FA:] êkos ânim âsay ê-sipwêpayik.  
 [EM:] ôh.

## V

[43] êkonik ôk âya, ê-nitawêyimit aw âya *Mrs. Ahenakew*  
 k-âcimakik aya, nisis êkwa aya nisikos, tânis  
 ê-kî-is-âya~-is~-ispayik, anima nistam kâ-wîkihtocik.  
 ê-kî-âcimostawit mân âya nisikos, nistam ôtê kâ-pê-ayâyân aya,  
 kiskinohamâtowikamikohk ohci wîst âya, êkota ohc ê-kî-wîcêwât  
 ôh âya nisisa, nistam kâ-kihci-wîkihtocik (kayâhtê awa nisis aya,  
 âsay nitâtotên êwako, kayâhtê kotaka ê-kî-wîcêwât), êkwa ôh âya,  
 oskinîkiskwêwa ês ây ê-kî-kiskinohamâkosiyit ôta, ôma  
 kayâsi-kiskinohamâtowikamik, êkota ês ôhci ê-kî-wîcêwât; ostêsa  
 êsa wiya nisikos ê-kî-mêkiyit wiya; wîsta namôy  
 ê-ohci-nakayâskawât ôhi nâpêwa, 'John Louis' kî-isiiyîhkâsoyiwa  
 ostêsa, êkon ês ê-kî-aya-sîhkîmikot ka-wîcêwât ôhi nâpêwa,  
 ê-kî-êtokwê-aya-itêyihtamiyit, ka-miyo-pamihikot ôh êkoni ôhi  
 nâpêwa, osâm ê-kî-atoskêyit. êkwa mân ê-kî-nakacihtâyit ôm âya,  
 âsay aya, awâsisâ ê-kî-ayâwâyit, "ka-kitimâkêyimik êtokwê,"  
 ê-kî-itêyihtamiyit aya, êwak ôhci êkoni ôhi kâ-kî-wîcêwât wîsta  
 nâpêwa. mâk âwa aya nisikos kwayask kî-tôtam, êkos  
 ê-kî-isi-wâpamak, ê-kî-miyo-kiskinowâpahtihit aya,  
 ê-kî-kitimâkêyimât ôhi, nisis awa nimanâcimâkan aya,  
 kâ-mâmiskômak, *Dan Minde*; ê-kî-kitimâkêyimât êkwa kwayask

[EM:] Is it ready now?  
[FA:] It is ready, it has started already.  
[EM:] Oh.

V

## The Marriage of Mary-Jane and Dan Minde

### *An Arranged Marriage*

[43] It is these Mrs. Ahenakew wants me to tell about, my father-in-law and my mother-in-law, how things used to be when they first got married. My mother-in-law had told me about it when I first moved over here, she, too, had come straight from boarding-school when she had married my father-in-law, when they first got married (my father-in-law had previously, I told about that already, he had previously been married to another), and this young woman [my mother-in-law] who had also [like me] been a student in the old boarding-school here, she also got married straight from there; her older brother had arranged the marriage for my mother-in-law; she also had not known the man, John Louis was her older brother's name, he had urged her to marry that man; he [her brother] must have thought that this man would be a good provider for her, because he worked. He was already used to having children, moreover, "I guess he will care for you," he [her brother] had thought, and because of that she, too, had married that man. But my mother-in-law acted properly, that is how I saw her, she showed me by her own good

ê-kî-pamihât. kâkikê ê-kî~ ê-kî-kanâcinâqosît nîsîs,  
 ê-kî-wiyasiwêhkânîwîw. nanâtohk îsî mîn ê-kî-wâpahtamân  
 ê-wîcihikot aya owîkimâkana, ê-kî-kiskinohamâkosiyî, êkwa wiya  
 namôy ê-ohci-kiskêyîhtahk nîsîs kik-êsi-masinahikêt, êkota anima  
 mistahi kî-wîcihik aya owîkimâkana, kîkway kâ-wî-masinaha~  
 kâ-nitawêyîhtahk ka-masinahikâtêyîk kîkway, êwakw âwa mâna  
 nisîkos aya ê-kî-masinahahk kahkiyaw kîkway, otîsîhcikêwîniyîw  
 ohc ôma kâ-kî-aya-wiyasiwêhkânîwîyî nîkân; piyîsk êkwa  
 kî-okimâhkânîwîw nîsîs. êkwa êtokwê aya, ê-kî-miywêyîmîkot  
 êtokwê ayîsîyîniwa, ê-kî~ ê-kî-kitîmâkêyîmât ayîsîyîniwa; pêyak  
 kîkway mâna kâkikê ê-kî-pêhtawak awa nîmanâcimâkan *Dan*  
*Minde*, ê-kî-îsî-sîhkîmât aya ayîsîyîniwa, môy pik ôsk-âya, sôskwâc  
 ayîsîyîniwa ê-kî-pêhtawak mân ê-kî-itât, "kitîmâkêyîmîhkîk  
 kêhtë-ayak!" — êkîsî mân ê-kî-itât, "kitîmâkêyîmîhkîk  
 kîwâc-âwâsîsak!" tânîtahtwâw nîkî-pêhtawâw, êkos ê-itât  
 ayîsîyîniwa ê-kakêskîmât. mîna niyanân kâ-kakêskîmîkoyâhk  
 niwîkimâkan êkwa niya, êkîsî mâna nîkî-itîkonân: "kîhcêyîmîhkîk  
 kêhtë-ayak, kitîmâkêyîmîhkîk kîwâc-âwâsîsak!" — êkîsî mân  
 ê-kî-itîkoyâhk; êkonî miyo-pîkîskwêwîna aya nîkî-kîskîsîn. êkwa  
 nîkî-manâcihâwak aya nîsta, ê-kî-wâpamak niwîkimâkan kwayask  
 ê-kitâpamât aya onîkîhîkwa, nîsta nîkî-manâcihâwak nisîkos êkwa  
 nîsîs; tânîsî ê-îsî-sîhkîmîcîk, tânîsî ê-îsî-nitawêyîmîcîk, nîkî-tôtên.  
 tâpwê âta, môy ê-ohci-nakayâskamân kîkway  
 kâ-kî-kiskinohamawîcîk, nîkî-kakwâtahtân mân âskaw mâk âya,  
 namôy wîhkâc nânîtaw nôh-itwân, nîkî-wî-kakwê-nanahihtên aya,  
 ka-kakwê-atamîhakîk ôk âya kâ-kî-wâhkômakîk ayîsîyîniwak; anîkî  
 mîna kotakak aya, niwîkimâkan omîsa nîso, êkonîk mîna mân âya,  
 nîkîsk~ nîkîskîsîn mân ê-kî-kitîmâkêyîmîcîk, êkwa nîst  
 ê-kî-kitîmâkêyîmakîk. ê-kî-pê-kâh-kiyokawîcîk mâna, êkwa  
 ê-kî-mâh-mîhcêtôsêcîk. âsônê an[a] ômîsîmâw, *Sophie Wolfe*,  
 ayîwâk êwako ê-kî-kitîmâkêyîmî, mîn âyîwâk êwako  
 ê-kî-mîhcêtôsêt; nîkî-pêhtên mâna, mîn ê-kî-wâpamak  
 ê-kî-miyohtwât êwakw ân[a] âya nîcâhkîs, ê-kî-kitîmâkêyîmât

example, she loved him, my father-in-law, my parent-in-law, the one I am talking about, Dan Minde; she loved him and she looked after him properly. My father-in-law always looked clean, he was a councillor. I also saw that his wife helped him in various ways, she had gone to school, and he, my father-in-law, did not know how to write, in that his wife helped him greatly, when he wanted to write something, when he wanted something written, it was my mother-in-law who would write everything, all his dealings as a councillor, first; and finally my father-in-law became chief. And the people must have liked him, because he loved the people; one thing I always used to hear my parent-in-law Dan Minde say was how he used to urge people, not only young ones, I heard him say to anybody, "Love the old people!" — he used to say that, "Love the orphans!" I used to hear him say that to the people many times as he counselled them. Also when he counselled us, my husband and me, he would say this to us: "Treat the old people with reverence! Love the orphans!" — he would say to us; these are good words, and I remember them. And I, too, treated them with respect, since I saw my husband properly looking upon his parents, I, too, treated my mother-in-law and my father-in-law with respect; what they urged me, what they wanted me to do, that I would do. Although, it is true that at times I had a difficult time, since I had not been used to the things they taught me, I never said anything, I was going to try and listen, I tried to please the people I now had as relatives; and also the other ones, my husband's older sisters, two of them, they too, I remember, loved me, and I in turn loved them. They used to come to visit me, and they both had many children. Especially the oldest sister, Sophie Wolfe, she especially used to love me, and she had more children [than her sister]; I used to hear

ayisiyiniwa, ê-kî-kitimâkêyimât kêhtê-aya; pêyak mâna  
nôtokwêsiwa mîn ê-kî-kanawêyimât ê-kî-kitimâkêyimât.

- [44]           êwako kayâs ôyâ ayahk, 'k-ôsihkosiwayâniw' kâ-kî-itih̄t ana  
okimâhkân, êkoni ê-kî-wîcêwât ôhi nôtokwêsiwa, êkoni mâna  
kâ-kî-kanawêyimât nicâhkos *Sophie*, ê-kî-nêhiyawiyîhkâsot êwakw  
ân[a] âya nôcokwêsiw, 'oscikwânis' ê-kî-isiyîhkâsot; êwakw âna  
mîna mâna nôtokwêsiw ê-kî-nihtâ-kakêskihkêmot, ê-kî-miyoh̄twât  
mîn êwakw âna nôcokwêsiw. ê-kî-pêhtamân mân êkospî, miton  
êtokwê kayâs êwakw âwa kâ-kî-pimâtisit aya (êwak ôma  
k-ôh-wîhtamihk ôm âya, tipahaskân ita ôma k-âyâyâhk,  
'*Ermineskin*' k-êsiyîhkâtêk; êwakw ân[a] âyahk, owîhowin ê-âpatahk  
ôma aya tipahaskân kâ-kî-aya-wîhtamihk, '*Ermineskin*'  
k-êsiyîhkâtêk aya, 'k-ôsihkosiwayâniw' ê-kî-isiyîhkâsot);  
nikî-pêhtawâw mâna êwakw âwa nimanâcimâkan *Dan Minde*,  
ê-kî-mâmiskômât, êkoni ôhi kisêyiniwa, ôh ôkimâhkâna; wîst ês  
ê-kî-kakêskimikot êkoni anih ôkimâhkâna. ê-kî-kiskiwêhokot êsa,  
êkâ cêskwa kîkway ê~ ê-tâwinahk, ê~ ê-kî-wîhtamâkot êsa niyâk  
aya, ê-kî-wâpahtamiyit, ômis îs ê-kî-itikot: "ôtê nîkân  
kiwî-okimâhkâniwin," ê-kî-itikot êsa, êkwa tânis âya,  
ê-isi-miyopayik, kik-êsi-kanawâpamât aya, otiyinîma okimâhkân,  
"ka-kitimâkêyimacik kitayisiyinîmak; ka-nâtamawacik  
kitayisiyinîmak, ita ayahk, kâ-nayêhtâwipayicik." êwakw ânim ês  
ê-kî-kwayâci-wîhtamâkot nisis aya, kayâs anih ôkimâhkâna aya,  
'k-ôsihkosiwayâniw' kâ-kî-isiyîhkâsoyit. tâpwê ê-kî-wâpamak nisis  
ê-kî-kitimâkêyimât ayisiyiniwa. kâ-wiyasiwâtimiht mân âya,  
ê-kî-têpwâ~ ê-kî-têpwâtikot mân ê-nitawi-pîkiskwêstamawât, êkây  
êkwayikohk ka-mâyi-tôtâmiht aya, kâ-wiyasiwâtimiht ôm âya,  
minihkwêwin ohc âhpô kotak kîkway ohci aya, kâ-mâyipayiyit

and I also used to see that this sister-in-law of mine was good-natured, she loved people, she loved old people; she also used to keep one old lady, lovingly.

### *Ermineskin's Counsel*

- [44] Long ago he who is no longer with us was chief, *k-ôsihkosiwayâniw* as he was called, he had been married to this old lady, she was the one my sister-in-law Sophie used to keep, that old lady used to have a Cree name, her name was *oscikwânis*; that old lady also used to be good at counselling, and that old lady also used to be good-natured. I used to hear it at that time, it must have been long ago when he [Ermineskin] had still been alive (that is why they named this reserve where we live Ermineskin, as it is called; it is his name which was used when they named this reserve Ermineskin, as it is called, his name had been *k-ôsihkosiwayâniw* [*i.e.*, Has-an-Ermineskin]); I used to hear my parent-in-law Dan Minde talk about him, this old man, this chief; he, too, had been counselled by that chief. He had had prophecies uttered by him, about things which he [Dan Minde] had not yet encountered, he had been told by him about the future, he [Ermineskin] had seen it and he had said thus to him: "There in the future you are going to be chief," he had said to him, and how things might go well, how a chief should look after his people, "For you to care for your people; for you to take up for your people where they run into trouble." That is what my father-in-law was told in preparation by that chief of long ago, that *k-ôsihkosiwayâniw* as he was called. It is true, I saw that my father-in-law loved the people. When they went to court, they would call on him to go and speak for

k-ôtinimiht, êwako ê-kî-wâpamak nisis ê-kî-tôtahk; ê-kî-itohtêt mâna, ê-nitawi-pîkiskwêstamawât otayisiyinîma. êkwa mîn âya, k-êtwêyân, kâkikê ê-kî-kakêskimikoyâhk, kâkikê ê-kî-kakêskimât okosisa, êkâ ka-pakitinamiyit atoskêwin, k-âhkamêyimoyit k-âtoskêyit. wîsta kayâhtê êtokwê nisis, maywês k-âhkosit, mistah ê-kî-atoskêt.

[45] kî-nîsiwak ôki nisisak, pêyak ayahk, 'Sam Minde' kotak kî-isiyîhkâsow. êwako mîna kî-wiyasiwêhkâniwiw pêyakwâw, êkwa mîna kî-okimâhkâniwiw pêyakwâw. kahkiyaw êkonik ôki nîsw ây-~ ayisiyiniwak atoskêwin ê-kî-nôkohtâcik aya, ôta ôma maskwacîsihk; ê-kî-okistikêwiyinîwicik, êkwa mostoswa mîn ê-kî-ayâwâcik mâna, môya mihcêt oht-â-~ ohc-âyâwêw wiya nisis awa *Dan Minde*, mâka wiy ô-~ osîma, mihcêt aya pisiskiwa, mostoswa êkwa misatimwa ê-kî-ayâwâyit. êkwa ê-kî-wîcihiwêyit mîna mân îta aya kâ-têhtapihk aya, ôki mâna kotiskâwêwatimwa k-âyâwâcik. pêyakwan nisis, êwakw âya, ôta ê-pê-ay-ayâyân âsay kî-pônihtâw, kotiskâwêwatimwa êsa mân ê-kî-ayâwât nisis, êkwa êsa mân ê-kî-papâmohtahât, êkos êtokwê mân ê-kî-isi-sôniyâhkêt. êkwa mâna wiya ni-~ niwîkimâkan aya ê-kî-ay-apit mâna, ê-kanawâpokêt êkwa mîna mân âya ê-ay-atoskêt kistikâna ~ kistikânihk, kahkiyaw kîkway ê-kî-nakacihtât, ôhtâwiya ê-kî-kiskinohamâkot, êwakw ânim ânohc k-âtotamân aya, kotak anim âya âcimowin k-ôsihtâyân, ayêhkewêwa mân ê-kî-~ ê-kî-pîkopîcîkêhât kâ-mâci-okistikêwiyinîwit aya niwîkimâkan, ê-~ ê-oskîni-~ ê-o-~ ê-oskîni-kîniwîs-~ ê-oskîni-kîwiyinîsiwit êkospî.

[46] êkos êtokwê anim âya, ê-itêyihamân mâna niya, kiyipa ka-mâci-kiskinohamâhcik ôk âya, osk-âyak, ka-sâkihtâcik atoskêwin



them so that they would not be dealt with so harshly when they were in court for drinking or some other thing, when they were arrested on some charge, I used to see my father-in-law do that; he used to go there to go and speak for his people. And also, as I said, he would forever counsel us, he would forever counsel his son, not to let go of work and to persevere in work. My father-in-law himself must have worked hard previously, before he fell ill.

### *Teaching by Example*

[45] My father-in-law was one of two brothers, he was one, and the other one was called Sam Minde. He [Sam Minde] also used to be a councillor once, and then he also was chief once. Both these people left evidence of all their work here at *maskwacísihk*; they used to farm, and they also used to have cattle, my father-in-law Dan Minde, he did not have many, but his younger brother [Sam Minde] had many animals, cattle and horses. And he also used to be part of the riding circuit, he used to be one of those who have race-horses. The same with my father-in-law [Dan Minde], but that one had already quit by the time I came here; he used to have race-horses and had followed the circuit with them, that was how he must have made money. And my husband used to stay home keeping house and also working in the fields, he knew how to do everything, his father had taught him, that is what I told about earlier today, when I made the other recording, that my husband had used oxen to plough the land when he began farming, at a time when he was still a very young boy.

[46] I usually think you have to start early in training young people to love work, while they are still young, then they

aya, miyêkwâ-osk-âyiwitwâwi, miywêyih tamwak êkwa k-âtoskêcik.  
 êkos ê-kî-kisk-~isi-kiskêyih tamân niwîkimâkan, ê-kî-miywêyih tahk  
 mân ê-atoskêcik kistikânihk; êkwa mîna, pisiskîwa mîna mitoni  
 kwayask ê-kî-pamihât. êkoni ôhi nîso ayahk, k-âtotamân aya,  
 k-âcimakik ôki nîsw ât[a] âya ayisiyiniwak,  
 ê-kî-anima-miyo-kiskinowâpahtihwêcik atoskêwin aya,  
 ê-kî-sâkihtâcik k-âtoskêcik; êkwa mîn ê-kî-kiskinohamawâcik  
 otawâsimisiwâwa k-ês-âtoskêyit.

- [47] kâh-kîhtwâm êwak ôma kiwîhtamâtinâwâw, môy âyisk kâkikê awa  
 misawâc sônîyâw ka-miyikawiyahk, awa mistahi sônîyâw  
 kâ-miyikawiyahk. pikw êkwa ayisiyiniwak ka-kîwêtotahkik  
 k-âtoskêcik ka-kakwê-pimâcihocik aya, awa sônîyâw, kisipipayiki.  
 âtiht môy tâpwêhtamwak mâk âya, môy kâkikê awa  
 ka-kî-miyikawinânaw awa sônîyâw kâ-miyikawiyahk; âsay  
 at-â-~âstamipayiw awa sônîyâw kâ-miyikawiyahk êkota; piko kâwi  
 ka-kîwêtotamahk k-âtoskêyahk, ka-kakwê-pimâcihoyahk; kayâs  
 mîna kâ-kî-isi-pimâcihocik nâpêwak êkwa iskwêwak.

like to work. I know that is true of my husband, he liked working in the fields; and he also very much took proper care of the animals. These two [Dan and Sam Minde], the story I am telling, these two people whom I am telling about, they used to set a good example for people by their work, they loved to work; and they also showed their children how to work.

- [47] I have been telling you all over and over that we will not be getting this money [oil royalties] forever, in any case, the large sums of money we get. People will have to go back and work to try and make a living when this money, when the oil wells run out. Some do not believe this, but we will not be able forever to get this money that we are getting; already the sums of money we are getting are becoming less and less; so we will have to go back and work to try and make a living; the way men and women used to make a living long ago.

## VI

[48] kotak kíkway awa kâ-nitawêyhtamawit aw âya, iskwêw aw âya, ôhi kâ-âh-otinahk<sup>25</sup> aya âcimowina, ê-n-~ ê-nôhtê-kiskêyhtahk tânis îskwêwak kayâs ê-kî-tôtahkik aya, tânis ê-kî-isi-pimâcihocik wîstawâw otawâsimisiwâwa aya, tânis ê-is-âya-pimâcihâcik. mihcêt aniki ê-kî-kaskihtâcik aya ê-mîkisihkahcikêcik êkospî iskwêwak, êkwa ayiwinisa mân ê-kî-osîhtâcik ê-kî-mîkisihkahtahkik mî-~ anih âya, waskitasâkaya ê-kî-m-~, 'mîkisasâkaya' kî-isiyîhkâtêwa, êkotowahk mân ê-kî-osîhtâcik, pahkêkinwêsâkaya. êkwa mîna maskisina êkwa astisa, ê-kî-pê-wâpamakik êwakw ânim ê-tôtahkik, mistahi ê-kî-mîkisihkahtahkik mâna kíkway k-ôsîhtâcik, maskisina êkwa aya astisa. êkw ânihi mîna mân âya maskisina aya ê-kî-misiwêminakinahkik, misiwê mân ê-kî-mîkisihkahtahkik anihi maskisina aya, 'napakaskisina' mâna kî-isiyîhkâtêwa. êwakw ânima n-~, êwakw âwa nisikos ê-kî-kiskinowâpamak êkoni ê-kî-tôtahk; ê-kî-~ ê-kî-kiskinohamawit mîna tânisi k-êsi-mîkisihkahcikêyân. êkwa mîn âya, êk-~ êkâya ê-ohci-nitawêyimit aya, ka-nâh-nayahtoyit mîkisa, kwayask nikî-kiskinohamâk aya k-êsi-mîkisihkahcikêyân, tânisi mitoni ka-tôtamân, ê-kî-~ ê-kî-kwayaski-kakêskimit, tânis êkâ k-êsi-nayahtocik mîkisak [*ê-pâhpit*]. êkwa nikî-nanâskomâw nisikos, sêmâk aya ê-kî-kiskinohamawit, mayaw kâ-pê-wîcêwakik, êkoni ôhi ka-tôtamân, tânisi k-ês-âya-~kanâcihtâyân wâskahikan mîn êwakw âya, âta k-~ âs-~ ê-kî-kiskin-~, ât[a] âsay ê-kî-kiskinohamâkawiyân kiskinohamâtowikamikohk, nikî-sîhkiskâk aya, ka-kanâcihtâyân wâskahikan, ka-kisêpêkihtakinikêyân êkwa ka-kisêpêkinamân wiyâkana. sôskwâc kahkiyaw kíkway ôm âya kâ-kî-isi-kiskinohamâkawiyân, nikî-nitawêyimik êkoni ka-pimitisahamân. êkwa nikî-manâcihâw, nikî-tôtên kahkiyaw êkoni.

## VI

### Self-Reliant Women

[48] Another thing this woman wants from me when she is recording these stories, she wants to know what women did long ago, how they themselves made a living and how they made a living for their children. Many of the women used to be able to do beadwork then, and they used to make clothes and beaded them, overcoats, beaded coats they were called, they used to make that kind, leather coats. And also moccasins and mittens, I used to see them then, they did that, they used to put a lot of beadwork on the things they made, moccasins and mittens. And these moccasins they covered with beadwork, they put beadwork all over the top of these moccasins, they used to be called flat moccasins. This —, I learnt this by watching my mother-in-law making them; she also taught me how to bead. And she also did not want me to have beads climbing up on one another [if the thread is too tight], she showed me how to bead properly, exactly how to do it, she instructed me properly how not to have the beads climbing up on one another [*laughs*]. And I was thankful to my mother-in-law that she taught me right away, as soon as I came to live with them, how to do these things, how to clean house and that kind of thing, although I had already been taught at boarding-school, she urged me to clean house, to scrub floors and to wash dishes. She wanted me to follow strictly everything I had been taught. And I treated her with respect, I did all these things. Naturally, my mother had,

cikêmâ, âta wiya kayâhtê nikâwiy mîn êkos ê-kî-isi-kiskinohamawit,  
 ê-kî-sîhkimit êkoni kahkiyaw kîkway, ê-awâsisîwiyân ohc  
 ê-kî-sîhkiskawit ka-kâsîyâkanêyân ka-wêpahikêyân; êkoni  
 ka-tôtamân, êkwa mîn âya, ka-kakwê-kanâcihoiân, kahkiyaw kîkway  
 nikî-kiskinohamâk nikâwiy.

- [49] mistahi mâna nikî-sâkihâw nikâwiy, kês kêyihtamân[i] êyâpic ôma,  
 êyâpic ôm âya, kâ-mâmitonêyimak nikâwiy, ninanâskomâw, nisâkihâw  
 êyâpic, iyikohk kîkway ê-miywâsik ê-kî-pê-kiskinohamawit. mîn  
 ê-kî-kitahamawit, êkâ ka-mâyi-wîcêwakik aya  
 nîci-kiskinohamawâkanak, êwako mîna mâna kâkikê nikî-wîhtamâk,  
 êkâ ka-kâ~ ka-nâh-nôtinakik, ka-kâ~ êkâ ka-kâh-kîhkâmakik  
 nîci-kiskinohamawâkanak; êwako mîna kâkikê nikî-kitahamâk; môy  
 niya piko, nîtisâna mîna mâna kî-kitahamawêw. âta kâkikê  
 ê-kî-wî-kakwê-kiskinohamâkoyâhk aya, ka-miyo-wîcihiwêyâhk aya,  
 pikw âwiyak ôma kâ-wîc-âyâmâyâhk, tâpiskôc kiskinohamawâkanak,  
 êkwa ayamihêwiskwêwak êkwa ayamihêwiyiniwak ka-man~  
 ka-manâcihâyâhkik; kahkiyaw êkoni ê-kî-wîhtamâkawiyâhk aya  
 ka-tôtamâhk, ninîkihikonânak êwako ê-kî-kaskihtâcik wiyawâw  
 ka-kis~ ka-wîhtamâkoyâhkik. môy mîn ôhci-kostamwak wîhkâc aya,  
 ayamihêwikamikohk aya k-êtohtahikoyâhkik ka-nitawi-pêhtamâhk  
 anim âya, ayamihêwiyiniw aya kâ-kakêskihkêmot,  
 kisê-manitowi-pîkiskwêwin kâ-wîhtamâkoyâhk. êwak ôhc êtok ôm  
 ânohc aya, kahkiyaw wiyawâw aya, ê-wî~ ê-wî-mamihcimakik  
 ê-kî-kiskinohamawicik ninîkihikwak aya, ayamihâwin ka-sâkihtâyân,  
 êwak ôhc ânohc êyâpic kâ-sâkihtâyân aya, kisiwâk êkwa ôta ê-wîkiyân  
 ôm îta ayamihêwikamik kâ-cimatêk, têpiyâhk katisk ê-pimohtêyân  
 êkwa ôta, ê-kitâpahtamân, tahto-kîsikâw ayamihêwikamik  
 ê-nitaw-âyamihâyân.

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- [EM:] kêkâc âs~ âsay êkota anima, katisk mîn ê-miyopayik  
 ê-kîsîhtâyân anim âya, *the last word*, tâpiskôc anima kotak  
 mîn ânima kâ-kîsîhtâyâhk.

of course, taught me the same things previously, she had urged me in all these things, from childhood on she had urged me along to wash dishes and to sweep; to do these things and also to try and keep myself clean, my mother had taught me everything.

[49] I loved my mother very much, I still think of her whenever I feel lonesome, I thank her, I still love her, she had taught me so many good things. And she had warned me not to live on bad terms with my schoolmates; she forever used to tell me this, not to fight with them, not to scold my schoolmates; against that also she forever used to warn me; and not only me, she also used to warn my siblings against it. She forever used to try and teach us, of course, to get along well with people, with everyone we had to live with, such as the other schoolchildren, and to treat the nuns and the priests with respect; all these things she used to tell us to do, our parents, they used to be able to tell us that. They also were never afraid to take us to church so that we would go and listen to the priest preach and tell us the word of God. I guess that is why today I am going to speak proudly about my parents, all of them, that they taught me to love the church, that is why I still love it today, I live close to where the church stands now, I just have to walk a little ways and I just look at the church from here, I go to church every day.

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[EM:] Almost — again it turned out well, just as I am finishing it, the last word, just like the other [tape] we finished.

[EM:] âsay anima cî ê-yôhtênaman?

[FA:] âha! âha.

[50] êkwa ôk âya iskwêwak kâ-nitawêyimikawiyân aya kik-âcimakik aya, ôta maskwacîsihk, tânis ê-kî-tôtahkik, maywês awa sôniyâw ka-miyikawiyâhk mi~, mîna kayâs ôta, aspin ohci kâ-pê-wîcihiwêyân, tânisi kâ-pê-isi-wâpamakik iskwêwak aya, mihcêt iskwêwak ê-kî-wâpamakik aya, mistah ê-kî-atoskêcik ê-kî-kakâyawisîcik. êkwa nama wîhkâc ê-ohci-pêhtawakik ka-kisiwiycik. ê-kî-mâna-nâtahtik mihta sakâhk, ê-kî-nâcimihîcik, ê-pôsihtâcik ê-kinwâyiki, êkwa ê-pê-nîhtinahkik ita kâ-wîkicik, êkwa wîkiwâhk mîn ê~ ê-mosc-âya-nâh-nâtawâhahkik êkoni anihi aya mihta ka-pônahkik; wiyawâw iskwêwak êwako ê-kî-wâpamakik ê-kî-tôtamâsocik, êkâ ~, âta k-âya~ k-ônâpêmicik, kotak kîkway k-ôtamiyoyit atoskêwin, êkos ê-kî-isi-wîcihâcik onâpêmiwâwa, ê-kî-nikohtêstamâsocik mân îskwêwak. âta wiya nîsta piyisk nikî-tôtên êwakw ânima, nikî-yêyihikawin ê-nâh-nikohtêyân. nikî-yîwêyâskocinin mân ê-mosci-nâcitâpêyân<sup>26</sup> nîpisîhtakwa, êkâ kîkway kâ~ kâ-pônamân aya nîkihk; ê-kiskisiyân iyikohk mân âskaw ê-kî-yâh-yâyikâskociniyân kâ-nâtîtâpêyân<sup>27</sup> nîpisîhtakwa. êkos ânim âya ê-kî-is-âhkamêyimocik kayâs iskwêwak. nam~ namôy âya iskwêwak ohci-kitimâkinâsowak ât[a] âya, kâ-nakatikocik onâpêmiwâwa aya, êkâ kîkway k-ômihtimicik, kî-astamâsowak mâna mihta. êkwa piyê-takohtêtwâwi mâna nâpêwak kî-kîsowihkasowak, onâpê~ o~ wîwiwâwa mân âya ê-kî-astamâsoyit aya mihta, ahpô mitoni kâ-pwâtawihtâcik iskwêwak aya, mihta ka-kâhcitinahkik ahpô nîpisîhtakwa, pîwihtakahikana mân ê-kî-pônahkik (mistahi kî-ihtakonwa wiy ê-kî-mosci-nikohtêhk), êkotowahk mân ê-kî-pônamâhk, pîwihtakahikana. mâk âni mâna nistam kâ-mâci-kwâhkotênikêyâhk aya, ê-kî-kaskâpahtêk [ê-pâhpit]. nanâtohk kîkway ôm âya, âtiht osk-âyak itâwak môy ê-tâpwêhtahkik, tânisi mân ê-kî-itâcihocik kayâs aya ôtê ayisiyiniwak nâway. mîn ôh âyahk, kâ-mosci-pônamihk êkwa ôhi



[EM:] Have you turned it on already?

[FA:] Yes! Yes.

[50] And it is these women I am expected to tell about, here at *maskwacîsihk*, what they used to do before we were getting this money [oil royalties], and also how I have seen them here, from long ago, for all the time I have been living here, how I used to see many women working a great deal, they were hard workers. And I have never heard them complain. They used to go for firewood in the bush, they used to go for firewood, loading pole-length wood and then unloading it back where they lived, and also, at their homes, chopping the firewood into stove-lengths to burn; I used to see the women themselves do this for themselves, even though they had husbands, when the men were busy doing something else, that is how these women used to help their husbands, by cutting firewood for themselves. I, too, finally used to do that, I was tempted by their example to go cutting wood. I used to get torn ragged from dragging willows home by hand, when I had nothing to burn at my house. I remember how ragged I used to get sometimes when I hauled willows home; that is how women used to persevere in the old days. The women did not feel sorry for themselves when their husbands left them behind, and when they had no wood, they used to lay in firewood for themselves. And when the men would come home they used to warm themselves by the fire because their wives had laid in firewood for themselves; and when they were completely unable to get firewood or willows, the women even used to burn wood-chips (there used to be lots of them for wood was chopped with an axe), that is what we used to burn, wood-chips. But when we first started the fire, well, it used to smoke. There are all kinds of things, it is said

kotawânâpiskwa, môy êkoni âtiht wâpahtamwak anohc ôk âya  
 kâ-pimâtisicik aya, mêkwâc ôk ôsk-âyak, nayêstaw ôm âya  
 wâsaskocêpayîs êkwa pimiya kâ-pônamihk, êkoni pikw  
 ê-wâpahtahkik; êkwa mân âya, ê-âcimostâkocik mâk-~ mân âtiht  
 onîkîhikowâwa aya, mihta mân ê-kî-pônamihk aya, ka-piminawasohk  
 êkwa aya, ka-kîsowihkasocik ayisiyiniwak aya, wîkiwâw aya  
 ka-kisisahkik. êkosi mân ê-kî-is-âya-atoskêcik wiy âyisiyiniwak, êkwa  
 mîna mân ânihi wâsaskotênikana kâ-kî-âpacihtâcik aya,  
 ê-kî-mâna-kaskitêwâpahtêki, iskwêwak mîna mân êkoni  
 ê-kî-kanâcihtâcik maywês aya ka-wâsaskotênikêcik, 'askîwi-pimiya'  
 kî-isîyîhkâtêw mân ânima kâ-kî-âya-wâsaskotênikâkêhk.

- [51] êkwa aya, anima k-âtotamân aya, iskwêwak iyikohk  
 ê-kî-atoskêcik, kahkiyaw kîkway aya ê-kî-tôtamâsocik —  
 ê-kî-osîhtamâsocik, nik-êtwân; miskotâkaya ôhi kâ-kikiskahkik aya,  
 wiyawâw ê-kî-kaskikwâtamâsocik, papa-~ papakiwayânêkinwa mân  
 ê-kî-atâwêcik, êkwa mîna mân âya, otawâsimisiwâwa ôh âya,  
 ayiwinisisa kâ-kikiskamiyit aya, ê-kî-kaskikwâtamawâcik mân âya,  
 wiyawâw otawâsimisiwâwa, ê-kî-wiyisamâsocik êkwa  
 ê-kaskikwâtahkik êkw-~, môy, môy pikw âwiyak aya  
 kaskikwâswâkana anihi, môy pikw âwiyak ohc-âyâw,  
 ê-kî-moscikwâtahkik mân âya, iskwêwak ayiwinisa ôhi  
 k-ôsîhtamâsocik. êkwa tahto kâ-kî-kitimâkisiyâhk, âskaw ahpô môy  
 nôh-kaskihtânân papakiwayânêkinwa k-âtâwêstamâsoyâhk, êkwa  
 êkâ wîhkâc ê-ohci-papâmohtêyâhk aya, nayêstaw misatimwak êkwa  
 otâpânâskwak ê-kî-âpatisicik aya, nânitaw wâh-itohtêhki.  
 maskimotêkinwa mâna kâh-kanâtâpâwatâyâhki, êkoni mâna  
 nikî-âpacihtânân aya, itâmihk ôh âyiwinisa aya k-ôsîhtâyâhk,  
 iskwêwak mâna pîhtawêsâkâna ê-kî-osîhtamâsocik aya,  
 maskimotêkinwa anim îta mâna, pahkwêsikan kâ-kî-asiwasot.  
 papakiwayânêkinwa ayis kî-wâpiskâwa, mâk âya kî-masinahikâtêwa.  
 kâ-kisêpêkinahkik mân ânima kî-pawinamwak aya,  
 kâ-masinahikâtêyik anima; âtiht mîn ê-kî-ôsahkik,<sup>28</sup> êkosi mân  
 ê-kî-is-âya-pahkwatinahkik anih âya, kâ-masinahikâtêyiki.

about some young people that they do not believe how people used to live back there in the past. And some of those who live today, the young of today, have never seen a fire made or a wood-stove, they see only electric and kerosene heaters. Then some of them are told about it by their parents, that they used to burn firewood to cook and for people to keep warm, to keep their houses warm. For this is the work people used to do, and also the lamps they used to use, they used to give off black smoke, and the women also used to clean these before they lit them, it was called coal oil, that which was used for lighting.

[51] And I have told about the fact that the women used to work so much, that they used to do everything for themselves — they made it for themselves, I will say; the dresses they wore, they used to sew for themselves; they would buy cloth, and also the clothes their children wore, they themselves used to sew for their children, they used to cut the patterns out for themselves and then sew them, not everyone had a sewing machine, the women used to sew by hand when they made clothes for themselves. And those of us who were poor, we sometimes were not even able to buy cloth for ourselves, and we never used to go anywhere [to shop], since only horses and wagons were used when you were going somewhere. Once we would have washed them clean, we used to use flour-bags to make underclothes, women used to make slips for themselves with these flour-bags in which the flour had come. For the cloth used to be white, but it carried writing. When they washed them, they took off the writing; some also used to boil them, that is how they would take the writing off.

[52] ahpô êtokwê ka-kî-âtotamân, pêyak kîkway ayisiyiniwak  
 ê-kî-pâhpicik aya. môy êtokwê nânitaw k-âtotamân pêyak  
 ê-kî-pâhpihiht aya, oskinîkiskwêw ês âya, ê-kî-kihtimêyihthak êsa  
 ka-pahkwatinahk anima kê~ kê-masinahikâtêyik, sôskwâc ês êkos îs  
 ê-kî-osîhtât aya, pîhtawêsâkân aya, maskimotêkin ê-âpacihtât. mâk  
 êtokwê mitoni kî-pahpawiwêpinam, miton êtokwê kî-kâh-kâskaham  
 kwayask aya, aya, ka-k~ êkâ êkwayikohk ka-sîtawâyik, êkos îsi  
 ê-kaskikwâtamâsot êtokwê pîhtawêsâkân. mâk êtokwê aya,  
 ê-sâkêkamoniyyik êsa, *Mac's Best* ê-itastêyik êsa [*ê-pâhpihk*].

[FA:] êkos ê-isiyîhkâsot cî pahkwêsikan?

pahkwêsikan êkos ê-kî-isiyîhkâsot an[a] âya k-âskitit, êwakw ânim  
 êtokwê ê-sâkamoniyyik êsa kê-wâpahtamoht [*ê-pâhpihk*]! tēpiyâhk  
 ka-pâhpihk ôm êwako k-â~ k-âtotamân [*ê-pâhpihk*]. môy êtokw  
 âwa oskinîkiskwêw ê~ ohci-kiskêyihtham êwakw ânim âya,  
 ê-kî-wâpahtamoht anim âya, êkâ ê-ohci-pahkwatinahk anima  
 masinahikêwin.



[53] \* êkw~ êkw ânima mîn âya,  
 ê-kî-mân-âya~-kahkiyaw-kîkway-tôtamâsocik iskwêwak. wiyâs  
 anim âya (ma kîkway anih âya âhkwatihcikana ohc-îhtakonwa),  
 wiyâs k-âyâcik mistahi aya, môso-wiyâs ahpô mostoso-wiyâs,  
 kâhkêwakwa mân ê-kî-osîhtâcîk; ê-kî-osîhtâcîk mân âya  
 wayawîtimihk anih âya, mwêhci mîkiwâhp ê-isîhtâcîk. mistikwa  
 mân ê-kî-âpacihtâcîk aya, êkota pîhc-âyîhk ê-kaskâpasahkik anima  
 wiyâs aya, kâh-pânisahkwâwi, kâhkêwakwa mân ê-kî-osîhtâcîk êkwa  
 ê-kî-kaskâpasahkik. \* pêyakwan kinosêwa, ê-kî-pâniswâcîk mâna  
 kinosêwa êkwa ê-kî-kaskâpaswâcîk. \* êkwa, kêkâc kahkiyaw  
 iskwêwak ê-kî-âyâcik kiscikânisa. pîwi-kiscikânisa mân âya  
 ê-kî-âyâcîk, êkosi mân ânihi kî-isiyîhkâtêwa, ita aya k-ôhpikihtâcîk  
 askipwâwa êkwa oskâtâskwa, 'pîwi-kiscikânisa' mâna

[52] Perhaps I should tell about one incident people used to laugh about. I guess it's all right to tell it how one young woman was laughed at, she was too lazy to take the writing off, she simply made a slip like that, using a flour-bag. But she must have shaken it out and properly scraped it off [rather than washing or boiling it] so it would not be so stiff, and she must have sewn a slip for herself just like that. But, I guess, it was hanging out below her dress, and the writing said *Mac's Best* [laughter]!

[FA:] Is that the name of the flour?

That was the name of that flour, uncooked [*i.e.*, not bannock], and that is what was showing, that was visible [laughter]. It is simply for a laugh that I am telling this [laughter]. This young woman did not know, I guess, that it was visible, that she had not taken off the writing.



[53] \* and it was also that, that the women used to do everything for themselves. The meat (there were no freezers), when people had lots of meat, moose meat or beef, they used to make dried meat; they used to build a structure outside, making it exactly like a tipi. They used to use poles, smoking the meat inside there, after cutting it into sheets, they used to make dried meat and smoke it. \* The same with fish, they used to cut them into sheets and smoke them. \* And nearly all the women used to have gardens. They used to have vegetable gardens, that is what they used to be called, where they grew potatoes and carrots, they used to call them vegetable gardens. Of the garden seeds, they never had very much of anything

kî-isiiyîhkâtamwak. êkwa êkoni ôhi mân âya pîwi-kiscikânisa, êkamâ ohc âya mist~ ayiwâkipayicik<sup>29</sup> kîkway (ôta mân âya, 'asahkêwikamik' mâna kî-isiiyîhkâtêw ôm îta k-ôh~ k-ôh-paminahkik ~ k-ôh-paminiwêcîk ôk ôkimâ~, aya, okimânâhk ohci, kâ-paminiwêcîk ôki), êkotowahk mân ôhi ê-kî-miyikawiyâhk, pîwi-kiscikânisa ka-kistikêyâhk. askipwâwa mâna piko kâ-kî-atâwêyâhk, êkoni ê-kistikêyâhk. êkwa mîna mân ê-kî-manisamâhk aya, maywêsk aya ka-pakitinamâhk aya asiskîhk, ê-kî~ ê-kî-pîkinisamâhk mâna, "êkos îsi kiyipikinwa," ê-kî-itikawiyâhk mâna.

- [54] êkoni kahkiyaw iskwêwak ê-kî-tôtahkik, mâka mân âya, onâpêmiwâwa mîna kî-wî~-wîcihiwak mân ê-pîkopitah~, ê-kî-pîkopitamâkocik mân âsiskiy, ita ka-kistikêcîk; êkwa anim âya, ka-w~ ka-wêhcasiniyik aw îskwêw êkâ êkwayikohk k-âtoskêt; êkosi mâna niya wiya niwîkimâkan ê-kî-isi-wîcihit aya, ê-kî-m~ ê-kî-pimi-pîkopîcîkêt mân êkota ê-kî-pimi-pakitinamân ôh âskipwâwa. mistahi mâna miton ê-kî-pakitinamân askipwâwa, tâsipwâw môy kakêtihk mâna nikî-atoskânân aya, ôma mân âya, macikwanâsa k-ôhpihihi,<sup>30</sup> mâka nikî-nakacihtânân piyisk aya, wîpac kahkiyaw kâ-kawikahamâhk, môy wîhkâc mistah ôhci-wîpâcîkinwa anihi aya macikwanâsa. êkwa piyisk mîna nikî-ayânân aya, ê-kî-atâwêyâhk mōniyânâhk aya, ayahikâkana anihi, pēyak misatim mân ê-kî-pim-ayahikêt, êkotowahk nikî-ayânân anim âya âpacihiçikanis, êkota ê-âpacihtâyâhk. êkwa aya, aya, pēyakwâw ê-kiskisiyân iyikohk ê-kî-miyokihtâyâhk askipwâwa, êkosi mân ê-kî-isi-tipahamâhk, mitâtahtomitanaw-maskimot ê-kî-ayâyâhk, êkwa ê-kî-apisâsik wâtihkân anim îtê mân âya ê-kî-astâyâhk askipwâwa, ê-kî-yahkâtihkâtamâhk, êkâ anima nânitaw ê-kî-astâyâhk anih âskipwâwa; môy wayaw~ wayawîtimihk wîhkâc nôh-ayahênân, kahk~ kahkiyaw mân ê-kî-pîhtokwatâyâhk. ≠

- [55] êkwa mîna mân âya, kayâhtê ohpimê nikî-âtotên, nikâwiy mâna mistahi ê-kî-mawisot aya, mînisa, ê-kî-pâsahk, êkwa takwahiminâna mîna ê-kî-pâsahk ê-kî-takwahahk mâna. êkwa âtiht mân ê-kî-kaskâpiskahahk kotaka mînisa aya, 'iyinimîna' mâna

(it was called the 'ration house' here, where they looked after it — where they looked after people on behalf of the government, the ones who looked after people [*i.e.*, the Indian agents]); there we were given that kind, garden seeds for us to plant. We only used to buy potatoes, and we planted them. And we also used to cut them up, before we put them down into the soil, we used to cut them small because "They grow faster that way," we had been told.

- [54]        The women did all those things but their husbands also used to help them by ploughing the soil for them, where they would plant; so that it would be easy for the woman and she would not have to work so hard; that is how my husband helped me, too, he used to go along ploughing and I followed behind putting in the potatoes. I used to plant lots of potatoes, and we worked extremely hard, in fact, at the time when the weeds come up, but finally we knew what to do, when you cut them all down early, the weeds did not really take over. And finally we also had a hiller, we had bought it from a White place, one horse went along and did the hilling [of the potatoes], we used to have that kind of machine and used it. And I remember once, when we grew such a good crop of potatoes, that is how we measured them, we had one hundred bags, and the cellar where we stored potatoes was small, we dug it out to make it bigger, we had no place to put all of the potatoes; we never left them outside, covered with dirt, we used to haul them all inside. \*

- [55]        And we also used to, I told about this before somewhere, my mother used to pick lots of berries, she used to dry them, and the chokecherries she used to both crush and dry. And some other berries she used to can,

kî-isiyîhkâtêwa êkwa aya, nîkikomina; êkoni mân  
ê-kî-kaskâpiskahahk aya, môtêyâpiskohk.

- [56] êkwa mîna mân ânim âya, mîn êwakw âsay nîkî-âtotên,  
ê-kî-pahkêkinohkêt mâna. wiy êwakw ânima niya môy nîkaskihtân,  
tahk âyiwâk ayisk âstamispî aya, osk-âyak kî-nêwo-~  
kî-nêsowâtisiwak. mâk ôki kêhtê-ayak, mitoni kî-kaskihtâwak mân  
âya, ê-osîhtamâsocik pahkêkinwa, âsônê anih âpisimôsoswayâna,  
mitoni kî-wiya-~ kî-wêhciehwak êkoni mitoni, ê-osîhtamâsocik.  
nikî-wâp-~

~~~~~~~~~

~ êkwa nicâhkos, ê-kî-osîhtamâsocik mân êkotowahk. êkoni ôhi  
pahkêkinwa âtiht mâna nikâwiy kî-atoskêmwow, ê-kî-âyimêyihk  
êtokwê mân âya kik-ôsîhtât, osâm mâna mistahi mîn ê-kî-atoskêt  
aya wâsakâm nîkin-~

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- [57] ~ âsay mîn êwako pakahkam nitâtôtên, ê-kî-yîkinikêt kâkikê  
nikâwiy, mostoswa ê-kî-ayâwât ê-miyosiyit, \* ê-yîkinikêstamâsot  
êkwa ascascwâs êkwa manahikan, tôhtôsâpoy, namôy wîhkâc  
oht-ât-~ ohc-âya-atâwêw, mistahi mân êkotowahk aya,  
ê-kî-aya-ohtâcihoyâhk. êkwa pahpahâhkwâna mîn ê-kî-ayâwât,  
kôhkôsa mîn ê-kî-ayâwâcîk, mostoswa mîn ôma k-êtwêyân, âskaw  
kî-minahowak wiyâs, êkota ohc âya, ê-âpacihtâyâhk wiyâs, mâka  
kayâs mîna tânis ê-kî-isi-wâpamakik ayisiyiniwak ê-tôthkik, awiyak  
mistahi wiyâs k-âyât, ê-kî-asamât mâna kotaka ayisiyiniwa;  
ê-kî-nitomihcik mân âskaw ayisiyiniwak aya ka-pê-mîcîsocik, êkwa  
mân ê-miyihcik ka-kîwêhtatâcîk wiyâs. \* iyikohk  
ka-misiwanâtaniyik anima wiyâs, êkos ânima mân ê-kî-tôthkik,  
ê-kî-nitomâcîk mâna owîcêwâkaniwâwa, ka-pê-nâtamâsoyit wiyâs;  
\* kêhtê-aya mîna mân ê-kî-asamâcîk aya, wiyâs. \* êwakw ânim



blueberries they used to be called, and wild black-  
currants; these she used to can in jars.

- [56] And she also used to, and I have also told about this  
already, she used to tan hides. I, by contrast, am not able  
to do that, because as time went on young people became  
weaker and weaker. But the old people were very much  
able to tan hides for themselves, especially deer hides,  
they used to have an easy time in tanning these for  
themselves.

~~~~~

— and my sister-in-law, they used to make that kind for  
themselves. With some of the hides, my mother had  
someone else to do them for her, she must have found  
them difficult to prepare, and she also worked too hard  
around our house —

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- [57] — I also told about that already, I think, that my  
mother used to milk the cows all the time, she used to  
have good milk cows, ≠ she milked for herself, and she  
never bought curds and cream, or milk, she never bought  
very much of that kind, we used to live on that. She also  
had chickens, they also had pigs, and sometimes, as I said,  
they also used to butcher a cow for meat, and we used the  
meat from that, but in the old days, as I saw people do it,  
when someone had lots of meat he used to feed other  
people; people were sometimes asked to come and eat,  
and given some meat to take home with them. ≠ Instead  
of letting the meat spoil, that is what they used to do, they  
invited their friends to come and get meat for themselves;  
≠ and they also used to feed meat to the old people. ≠

âya, 'mâmawi-wîcihitowin' mōniyâwak k-êsiyîhkâtahkik,  
 nik-âkayâsîmon êyâpic, 'share' k-êtwêcik, êkos ê-kî-tôtahkik kayâs  
 nêhiyawak. ê-kî-aya~ kîkway k-âyiwâkipayicik, kayâcic<sup>31</sup> mân  
 ê-kî-miyitocik. êwak ôm êtokwê mîna môy nisitawêyihcikâtêw,  
 osâm êkwa mistahi ê-sōniyâwi-mâmitonêyihitamihk, kahkiyaw  
 kîkway nayêstaw ê-kakwê-sōniyâhkâtamihk. mîn ôk âyahk, namôy  
 mistahi wîhkâc êkwa aya ayisiyiniwak ê~ ê-minahôstamâsocik,  
 nayêstaw ê-atâwâkêcik mostoswa aya; êkota k-ôhtinahkik kîkway  
 aya mîciwin k-âtawêstamâs~



- [58] — êkoni ôhi ê-kî-wâpahtamân aya, âsay âhkwatihcikana  
 ê-îhtakohki,<sup>32</sup> ê-apisâsik ê-kî-ayâyâhk âhkwatihcikan, ≠  
 kî-atoskêmw mân ê-nipahtamâht aya niwîkimâkan aya,  
 ayêhkwêsis mân ê-kî-atotât aya, ôtênâhk aya, ka-minahôstamâkot,  
 êkwa anita ê-asiwatâyâhk akoc~ âhkwatihcikanihk. ≠ môy êwako  
 kinwês nôh-tôtênân, êkos ânima wîpac kâ-kî-at-âhkosit  
 niwîkimâkan aya. ≠ kahkiyaw kîkway ati-pîkopayin ayisiyiniw  
 k-âhkosit, môy wiya miton ôhci-pîkopayiw êyâpic aya, mistahi  
 kistikâna kî-ayâwêw niwîkimâkan, êkwa mîn âya mostoswa  
 kî-ayâwêw. mâka masinahikan kî-osîhtâw, ê-kî-mâh-miyikoyâhk  
 êkoni, maywêsk ka-nakataskêt ≠. kahkiyaw nikî-atâwâkân aya  
 mostoswak, mâka kêswn môy mistah ê-ohc-îtakisocik. môy niya  
 nôh-kaskihtân ka-pamihakik ôki pisiskiwak, osâm aya ≠ âyiman  
 iskwêw wiya ka-pamihât pisiskiwa, êkosi môy âyiwâk  
 nôh-kanawêyimâwak ≠ mostoswak, kahkiyaw nikî-mêkin. êkw  
 ânihi mîn âya, askiya, kayâhtê wiya ê-kî-âh-atoskêmot, wiya  
 nistw-âskiy ê-kî-aya-âhkosit. kayâhtê ê-kî-awihiwêt aya, êkâ  
 ê-kaskihtât k-âtoskêt, kî-awihiwêw anih âya kistikâna; âtiht  
 nêhiyawa, âtiht mōniyâwa kî-awihêw. mâk êkwa niy âya, namôy  
 kinwês êwako nôhc-âya-nôhtê-tôtên k-âya~ k-âwihiwêyân.  
 nikî-miyâwak anih âya askiya nōsisimak; pêyak iskwêw, êkwa nîso  
 nâpêwak, nōsisimak nikî-miyâwak. môy kîkway

That is what the Whites call cooperation, I will say it in English again, sharing as they call it, that is what Crees used to do long ago. When they had a surplus of something, they used to give it to one another. This also is not well understood, I guess, as money is the general obsession now and you only try to make money from everything. The people also never really butcher for themselves now, they only sell cows; and with that they earn something to buy food for themselves —



- [58] — these things I used to see, there were freezers already, we used to have a small freezer, \* my husband used to have someone else butcher for him, he used to have steers butchered for him in town and we put the meat in there, in the freezer. \* We did not do that for a long time, it was shortly afterwards that my husband fell ill. \* Everything will fall apart when a person is ill, my husband did not really go broke, he still had a lot of grain and he also had cattle. But he made a will and gave these to each of us before he departed this world \*. I sold all the cattle but, as it happened, they were not worth very much. I was not able to look after the animals myself because \* it is difficult for a woman to look after animals, so I did not keep cattle any longer, \* I gave them all away. And the land also, he himself had someone else work it for him, on an annual basis, beforehand, for he was ill for three years. He had rented it out to people beforehand, since he was unable to work, he had rented the fields out to people; some he rented out to Crees, some to White people. But as for me now, I did not want to do that for long, to rent it out to people. I gave the land to my grandchildren; one is a woman and two are men, I gave the land to my

nôhci-nôhtê-kanawêyihên osâm aya, ê-ati-kêhtê-ayiwiyân mîn êkwa  
ispî aya, ê-pamihikawiyân okimânâhk ohci, êkwa mîn ôta ôma  
nêhiyânâhk ôm âya, ≠ ôki kê-paminâcik kêhtê-aya, êkot[a]  
ê-kî-ohci-pamihikawiyân. môy âyiwâk kîkway nôhci-nôhtê-ayân.

- [59] âstamispî êkwa, êkosi mwêhci kê-kî-ispayik ôma kê-kî-tôtamân,  
nikî-taciwihâwak ôk âya, kêhtê-aya kê-paminâcik, “môy  
nitawêyimâwak ôki kê-tipahamâhcik kêhtê-ayak, kîkway askiy  
kik-âyâcik,” nikî-itikawinân, ê-mâdawôpiyâhk. “âsay kahkiyaw  
niya nikî-miyâwak nôsisimak,” nititwân [ê-pâhpit], âsay niya  
nikî-kîsi-miyâwak anik âya nôsisimak, pêyak *Theresa* okosisa, êkwa  
nîsw âwa kê-pê-pîhtokwêt *Kathleen* aya otânisa, êkwa êwako  
kê-kî-ohpikihak, omosôma sêmâk ê-kî-miyikot aya askiy, aya, êkota  
anima k-ôsîhtâhk anim âya *will*, êkota kî-masinahikâtêyiw *Karen*  
owîhowin, wiy ê-kî-ohpikihâyâhk, omosôma ê-kî-astâyit owîhowin.  
êkwa aya, kotak nôsisim ana kê-kî-pôni-pimâtisit, êwako  
ê-kî-miyak aya, *Allen*, ≠ mâka êkây ê-pimâtisit, kotak an[a]  
îyaskohc *Anthony* êkwa (êwakw âna sêmâk owâhkômâkana  
kê-kiskisototâkot, *Lester Frame*), ê-kî-miyât anih âya wîscâsa, “wiy  
êwako kik-âyâw askiy,” ê-kî-itikot, môy — âhkosiwikamikohk  
ê-asiwasoyân, âsay ki~ kî-kîsi-miyâw ana nôsisim, mâka mitoni  
nimiywêyihên nôsisim êwakw âw âya, nika-mamihcimâw nôsisim  
ê-miyohwtât kwayask. kwayask ê-paminât aya owîkimâkana êkwa  
otawâsimisa, êwako nâha [pointing to a picture on the wall] —

*skwîskwî*

— k-ôcawâsimisicik; êwako sasîwiskwêwa kê-wîcêwât, k-êtîtân,  
êwakw âw âwa *Anthony Young*, êkwa ‘*Wilma Starlight*’ an[a]  
ê-kî-isîyîhkâsot kê-wîcêwât. êwako mîna —

grandchildren. I did not want to keep anything because I was getting older, and also at that time I was getting a pension from the government and also from the reserve here, ≠ these who look after the old people, I was getting a pension from there. I did not want anything else.

[59] Later, it happened exactly as I had acted on it, I had gotten ahead of the ones who look after the old people, "I do not want the old people who are paid a pension to have any land," we were told, at a meeting. "As for me, I have already given all of it to my grandchildren," I said [*laughs*], I had already finished giving it to my grandchildren, one is Theresa's son, and two are the children of this one who just came in, Kathleen, and her daughter [Karen] is the one we had raised, her grandfather had given her land already, it was when the will was made, Karen's name was written in there for we had raised her, her grandfather had put her name in. And another grandchild of mine who has died, I had given it to that one, Allen, ≠ but when he died, another was next in line now, Anthony (that one was remembered by his relative [Anthony] right away, Lester Frame), he [Anthony] gave it to him, his cross-cousin, "He shall have that land," the other had said to him [*references obscure*], not — I was in the hospital, the land had already been completely transferred to my grandchild, but I am very glad that my grandchild, I will speak with pride of my grandchild [Anthony], that he is truly good-natured. He looks after his wife and children properly, that one [*pointing to a picture on the wall*] —

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— who have children; the one who is married to a Sarcee woman, as I said to you, it is this one, Anthony Young, and Wilma Starlight is the name of the one who is married to him. And she also —

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— aw îskwêw. anim ânohc k-êtwêyahk, ê-wîcihitocik osk-âyak aya, kâ-kihci-wîkihtocik. pèyak iskwêw anohc êkos ê-isi-pîkiskwêyâhk aya, kotak iskwêw ê-wîtapimit ê-mîcisoyâhk, êkosi ê-itwêyâhk, ôsisima ê~ ê-wîcihikoyit anih îskwêwa ê~ ê-kihci-wîkimâyit, ê-miyohtwât an[a] îskwêw ê-wîcihât anih ôskinîkiwa, ta-pônihtâyit minihkwêwin; êkos ê-isi-miywêyihthak an[a] âya iskwêw, 'Louisa Wildcat' ê-isiyîhkâsot. êkw ân[a] êtokw--

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[EM:] — êkwa, môy âyiwâk êkwa kotak kîkway nikiskisin êkwa.

[FA:] mêkwâc?

[EM:] kâ-kiskisômian ôh âya, kahkiyaw êkoni nitâtôtên, êha.

[FA:] âha.

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— this woman. As we were saying here before, young people who are properly married help one another. A certain woman and I were just speaking like that, I was sitting with another woman as we were eating, and we said this, that her grandchild gets help from that woman whom he married, that that woman is good-natured and helps that young man to quit drinking; she was so happy, the woman [with whom I talked], Louisa Wildcat is her name. It must have been that one —

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[EM:] — and I cannot think of anything else now.

[FA.] Right now?

[EM:] I have told about everything of which you reminded me, yes.

[FA:] Yes.

≈≈≈

## VII

[60] anohc êkwa ôma kê-wî-aya-âtotamân aya, nisikos aya,  
 ê-wî-âcimak aw âya, môy kayâs ôta aya kê-nakatikoyâhk,  
 ê-kî-nakataskêt aya, ayîki-pîsim ê-mêkwâ-akimiht, 'Mary Minde'  
 êwako kê-kî-isiiyhkâsot; ôta kêhtê-ayak ita kê-kanawêyimiht,  
 êkot[a] ê-kî-kanawêyimiht. êwakw âwa mân âya  
 ê-nitawêyih tamâkawiyân k-âcimak. êkosi mitoni nimiywêyih tîn,  
 êwakw âwa k-âcimak aya, nisikos ê-kî-kitimâkêyimit. êwako mîna  
 mihcêt kîkway ê-miywâsik ê-kî-pê-kiskinohamawit, êkwa mihcêt  
 kîkway ê-kî-pê-kiskinowâpahtihit iyikohk kwayask, wîstawâw  
 kwayask ê-kî-pamihisocik aya, anihi kê-kî-wîcêwât nâpêwa, 'Sam  
 Minde' kê-kî-isiiyhkâsot êwako mîna kotak nisis. mistah âya  
 ê-kî-nihtâ-atoskêt mân êwako ê-kî-okistikêwiynîwit; êkwa mostoswa  
 mîna ê-kî-ohpikihât. êkotê ohc êtokwê mîna mâna niwîkimâkan  
 kî-kiskinohamâsow, tânis âya k-êsi-nihtâ-atoskêt;  
 ê-kî-mâh-masinahikêhikot êsa mân ôhcâwîsa  
 ê-kî-nitaw-âh-atoskêstamawât mâna kistikânihk, êkwa pisiskiwa  
 mîna mân êtokwê ê-kî-pamihtamawât. nistam ôta kê-takohtêyân  
 aya, maskwacîsihk, nikî-wâpamâwak êkonik anik âyisiyiniwak miton  
 âya, ê-kî-miyo-pamihisocik, ê-kî-miyonâkohcikêcik wîkiwâhk êkwa  
 mân âya, wâsakâm êkota. wâskahikana anih ê-kî-itaskitêyiki,  
 misatimokamikwa êkwa aya, kistikânikamikwa. êwakw âna nisis aya,  
 êkwayikohk ê-kî-miyomahcihot wiy âya, iyikohk  
 kê-kî-miyonâkohcikêkê êkwa mân âya, ayisiyiniwa mâna  
 ê-kî-masinahikêhât aya, ka-wîcihikot aya, anima kistik-~  
 kê-kî-okistikêwiynîwit. kî-nan-~ nanâtohk mâna kî-~, atoskêwin,  
 nanâtohkôskân kî-aya-paminam, anima mîna mân âya, kayâs  
 kê-kî-tahkopitamihk maskosiya, êkotowahk mîna mân ê-kî-paminahk  
 ê-masinahikêhât ayisiyiniwa, êwakw âw âya *Sam Minde*.



## VII

### Mary and Sam Minde at Work

[60]

What I am going to tell this time, I am going to tell about my aunt; she left us behind here not long ago, she departed this world in April, her name was Mary Minde; here at the old folks' home, that is where she had been kept. She is the one that I am expected to tell about. So I am very happy to tell about that one, my aunt, because she cared for me. She also taught me many good things, and she taught me many things by her example, for they, too, had made such a proper life for themselves, she and the man she was married to, Sam Minde was the name of my father-in-law's brother. He was very good at working, and he also used to farm; and he also raised cattle. My husband must have learnt from these, too, how to be good at working; he used to be hired by his uncle, and he used to go and work for him in the fields and, I guess, also used to look after the animals for him. When I first arrived here at *maskwacîsihk*, I saw that these people used to make a good life for themselves, they used to make things look prosperous, in their home and also around it. There were buildings all around, horse-barns and granaries. That uncle of mine stayed quite healthy, he made his place look so prosperous and he also used to hire people to help him with his farming. Various kinds of work, he used to manage work of all kinds, as when they used to bundle hay in the old days, he used to manage that kind of work with hired people, this was Sam Minde.

[61] êkwa owîkimâkana mistah âya kî-wîcihik, waskawîwinihk isi mîn êwako mistahi ê-kî-wîcihikot aya, atoskêwinihk. êwakw âwa nisikos, ê-kî~ ê-kî-aya-âcimostawit mâna tânis ê-itahkamikisit wîkiwâhk. tânitahto êtokwê mân âya (ôma mistah-âtoskêwin k-âyâcik, tâpiskôc aya, kistikân kâ-manisoht êkwa kâ-kistikêhk), tânitahto êsa mân âya oskayisiyiniwa oskinîkiwa ê-kî-atoskahâcik, êkwa wîkiwâhk ê-kî-nipâyit. êwakw ânim âya nisikos ê-kî-âcimostawit, *Mary Minde*: “miyêkwâ-nipâtawâwi mân ôk âya atoskahâkanak, ê-kî-nitaw-âsamakik niya misatimwak,” ê-itwêt, “ê-kî-nitawi-pamihakik mân,” ê-itwêt, êkwa kâh-kîsi-pamihâci misatimwa aya, êkos ânim êtokwê mân ê-kî~ ê-kî-kwayâci-kîspôhât, mân êkos ê-kî-wiyahpicikêcik ôki kîsi-mîcisotwâwi, ê-mâc-âtoskêcik ôk ôskinîkiwak. “ê-kî-pê-pîhtokwêyân êkwa mân ê-piminawatakik, êkwa ê-koskonakik ka-mîcisocik;” êkos âya kâ-kî-itâcimostawit, êkos ê-kî-isi-wîcihât owîkimâkana — pëyakwan êtokwê mân ôwîkimâkana mîn ê-kî-na-nipâyit êtokwê mân âya, k-ôh-kî-nitawi-pamihât wiy âya misatimwa.

[62] êwakw ânima mîn âya, kotak ana mîna nisikos aya *Mary-Jane Minde*, êkosi mâna nikî-isi-wâpamâw, kî-pâh-pamihêw mîna mân êwakw âya misatimwa. mâskôc môy ôhci-pëyakowak, kayâs êtokwê êkos îskwêwak ê-kî-isi-kakâyawisîcik aya, êkâ onâp~ onâpëmiwâwa kâh-pamihtamâkotwâwi misatimwa aya, ahpô nânitaw k~ k-êtamahcihoyit, kâ-mâyamahcihoyit, iskwewak mân ê-kî-nitawi-pamihâcik misatimwa. êkwa o~ mîna mostoswa k-âyâwâcik, êkotowahk mîna mân ê-kî-nitaw-âsamâcik ê-kî-pamihâcik. nîsta mîna mâna nikî-wâh-wîcihâw niwîkimâkan aya, kâ-pamihât aya opisiskîma, kâ-nitaw-âsamât aya maskosiya, êkwa âskaw kistikâna mîna mâna ka~, kî-ihakowak mân âya ê-osîhihcik aya, ‘asamastimwân’ ê-kî-isiyîhkâsocik anik âya, ê-askihtakosicik kistikânak êkos îsi ê-kî-manisohcik; êkotowahk mîna mân âya ê-kî-asamihcik pisiskiwak. êkoni kahkiyaw ê-kî-wâpahtamân tânis âya ê-kî-isi-paminahkik kîkway kâ~, kêhtê-ayak ôki kâ-kî-pê-ayâcik, kwayask kî-paminamwak.

[61] And his wife helped him a great deal, she helped him a great deal with the work itself, with the labour. It was this aunt of mine who used to tell me about what she did around the house. I wonder how many (when they had lots of work, for example, when they were swathing grain and seeding), how many young people, young men they had working, and they all slept at their house. That is what my aunt, Mary Minde, told me: "While they were still sleeping, these hired hands, I used to go and feed the horses," she said, "I used to go and look after them," she said, and when she was done looking after them, I guess, she had the horses fully fed and ready, and so the young men harnessed them, after they had finished their own breakfast, and began to work. "I used to come inside then and cook for them, and wake them up to eat," that is what she used to tell me, that is how she used to help her husband — her husband must also still have been sleeping, like the others, I guess, that is why she used to go and look after the horses.

[62] And the other one, too, my mother-in-law Mary-Jane Minde, I saw her do the same, she also used to look after the horses. Probably they were not alone, women long ago must have been hard workers in such things, when their husbands did not look after the horses for them; or when they [the men] were not feeling well, when they were feeling sick, the women used to go and look after the horses. And when they also had cattle, they used to go and feed that kind, too, and look after them. I, too, used to help my husband in looking after his animals, when he went to feed them hay and sometimes grain, there were also bundles made, green-feed as it was called, they were green sheaves of grain [usually oats] cut that way [green]; that kind also used to be fed to animals. I saw all these things, how they looked after things, what the old people had, they looked after properly.

[63] êwa~~ êwakw êtokwê mân âya, kayâs mân âya ayisiyiniwak, miyâmitonêyimihtwâwi, êwak ôhci kwayask kâ-kî-pimâtisicik, osâm ê-kî-otamiyocik, mistahi mâna kîkway atoskêwin ê-kî-otamiyocik. mâka namôy ôhci-pakwâtamwak, kî-miywêyihtamwak anim âyisiyiniwak aya, k-âtoskêcîk, ka-pamihisocik anim âya, otapwêsiwiniwâhk ôhci kîkway ka-kaskihtamâsocik. êwakw ânim êkwa mistahi kâ-wanihtâyahk. môy kiyânaw piko, misiw îtê êtokwê aya êwakw ânim ê-wanihtâhk aya, nayêstaw ê~ ê-wî-kakwê-wêhtisihk êkwa aya, ka-sôniyâhkêhk êkwa êkota ôhci ka-pimâcihohk. mâka mân âskaw miyâmitonêyihtamahki, “matwân cî kêtahawê aya, êkâ kîkway ohpikici kistikân, matwân cî ka-kaskihtânânaw sôniyâw ka-mowâyahk?” — êkosi mân ê-itwêyân, osâm mistah âtiht ayiwâkêyimêwak sôniyâwa.

[FA:] êha!

“matwân cî kêtahawê êkâ kîkway ohpikihki,<sup>33</sup> matwân cî sôniyâw ka-mowânaw?” — êkosi mân ê-itwêyân, ê-pâhpiyân mân âskaw, niwîcêwâkanak mân êkos ê-itakîk. tâpwê ayisk êtokwê kâh-kî-ihkin kêtahawê, êkâ kîkway k-ôhpikîk aya; kotaka ôh âskiya, akâmaskîhk ôtê, iyikohk mihcêt ayisiyiniwak ê-nipahâhkatosocik, ma kîkway ê-ohpikiniyîk aya; kîkway kâ-kistikêcîk, môy ê-ohtinikêcîk. môy — môy ôsâm aya anima —, môy ânim ôsâm êkâ kîkway ê-ohpikiniyîk aya (ê-ayamihtâyân mân âya, âskaw ê-pê-itisahamâkawiyân âcimowina aya), akâmaskîhk âta kîkway k-ôhpikîk aya, manicôsak êsa mân ê-kitâcîk kistikâna, ê-misikiticîk. kîkw-âyak<sup>34</sup> êtokwê êkonik aniki manicôsak aya, *locusts*, êkos ê-isiiyîhkâtâcîk aya, ê-kitâyit êsa mân ôkistikâniwâwa. êwak ôhc ânim âya, k-ôh-nipahâhkatosocik mihcêt ayisiyiniwak êkotê, ≠ êkwa nôtinitowin mîn ôhci, êwak ôhci k-ôh-nipahâhkatosocik.



[63]        When you think of the people of long ago, I guess, that must be the reason why they lived properly, because they kept busy, they kept busy with lots of work. But they did not dislike work, the people liked to work in order to look after themselves and to earn things for themselves by their sweat. That is what we have largely lost now. Not we alone, it must be like that all over, that this was lost and that people are only going to try the easy way to make money on which to live. But when we think about it sometimes, "I wonder if one day, when there is no grain growing, I wonder if we will be able to eat money?" — that is what I usually say, some people put too much emphasis on money.

[FA:]    Yes.

"I wonder if one day, when nothing grows, I wonder if we will eat money?" — that is what I usually say, and sometimes I laugh and say that to my friends. For it could indeed happen someday, I guess, that nothing would grow; there are other countries, over there across the ocean, where so many people are starving to death and nothing is growing; whatever they plant, they do not get any harvest from it. It is not, however, that nothing grows (I read about it, sometimes I get these stories sent to me), even when something grows in these places overseas, insects eat the entire crops, and big ones. I wonder what kinds of insects these are, locusts, that is what they call them, they devour their entire crops. And that is why many people are starving to death over there, ≠ and also because of war, that is why they are starving to death.

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## VIII

- [64] aya, êkwa awa, kêhcinâ êwako kê-nôhtê-âcimak, êwako ka-kî-âcimak, nisikos *Mary Minde*, pêyakwâw ê-kî-pêhtawak ômatowihk ê-~- ê-kî-aya-âcimot aya, itowihk ôma k-âcimoyân, nitânis *Theresa* ê-kî-âcimôhât ôhkoma. êkospî ê-kî-nitohtawak awa nisikos ê-âtotahk, “nistam awa kê-kihci-wîkimak nâpêw aya, ê-kî-aya-~, mistahi ê-kî-kitimâkisiyâhk,” itwêw. mâk âwa k-âcimôhit, ê-nitawêyimit anim âya, tânis êwakw âwa mîn ê-kî-is-âya-wîcê-~ ê-kî-~ ê-kî-is-ôh-âya-onâpêmit<sup>35</sup> ôh âya *Sam Minde*. êwako mîna kiskinohamâtowikamikohk ohc âya, ê-kî-ohc-âya-wayawît, êkoni ôh âya kê-kihci-wîkimât *Sam Minde*. êwakw ês âwa mîn âya, ê-kî-atoskawât êsa mîn âyamihêwiskwêwa, êkwa iyikohk ê-kî-nihtâ-atoskêt aya, kwayask ê-kî-tôtahk, ayamihêwiskwêwak êsa mistah âya, ê-kî-takahkêyimâcik ôh âya oskinîkiwa, iyikohk ê-kakâyawisîyit. êkwa êtokwê mîn âwa *Mary Minde* aya, kwayask ê-kî-tôtahk, ayamihêwiskwêwa mîn êwako ê-kî-aya-atamihât, kê-wihtamâkot ês âya, “môy âya kinitawêyimitinân aya ~”

≈ / ≈

[FA:] ~ kê-pôyoyan.

- [65] aya anima ~ k-âcimostawit anim âya, kê-miywêyimâcik anih âya oskinîkiwa ê-miyotwâyit, êkwa anih mîn ôskiniîkiskwêwa

## VIII

### The Marriage of Mary and Sam Minde

#### *An Arranged Marriage*

[64] Now she certainly was the one I wanted to tell about, the one I should tell about, my aunt Mary Minde. Once I had heard her telling a story on this kind [the tape-recorder], the kind I am telling on, my daughter Theresa had her great-aunt tell a story. At that time I listened to my aunt telling about it, "When I first got married to this man, we were very poor," she said. But this one [Freda Ahenakew] who is having me tell about this, she wants me to tell about how she had taken this man, Sam Minde, as her husband. She also had come straight out of boarding-school when she got married to Sam Minde. He had used to work for the nuns, and he had been so good at his work, he did things properly, the nuns very much liked this young man because he was such a good worker. And Mary Minde also must have done things properly, and the nuns were happy with her, too; so they told her, "We do not want you —"

≈ / ≈

[FA:] — when you stopped.

[65] She told me about it, that they liked that good-natured young man and also the good-natured young woman, and

ê-miyotwâyit aya, iskwêyâc anim ômosôma aya, êkâ  
 ê-nitawêyimiht ka-kîwêtotawât osâm aya, êkospî wiy  
 âyamihêwiskwêwak mân âya ê-kî-pakwâtahkik anim ê-pêhtahkik  
 aya, osâm êtokwê mân âwa kisêyiniw aya, anima pawâmiwin  
 ê-kî-aya-nôcihtât. “môy, môy ka-kîwêtotawâw aw âya, kimosôm,  
 osâm aya kik-âsôskamâk anima êkâ kwayask ê-itâtisit,” ê-kî-itikot  
 êsa; “ka-miskamâtinân awiyak ka-wîcêwat,” ê-kî-itikot êsa, êkwa  
 êkoni ôh êsa kâ-kî-miskamâkocik, ê-nisitawêyimâyit aya, *Sam*  
*Minde*, ê-kî~ ê-kî-itikot êkoni ka-kihci-wikimât, êkos êkoni  
 kâ-kî-kihci-wikimât êkwa aya. tâpwê mitoni kwayask ê-kî-tôtahkik,  
 âta wiya mâna wîst âya, kî-minihkwêyiwa aya, owîkimâkana ♀,  
 k-êtwêyân aya. êwakw âna mâna nisis, *Sam Minde*, kî-atoskêw  
 pêyakwan âta kâ-minihkwê; kî-pakitinam mâna minihkwêwin, môy  
 ôhci-nawaswâtam, iyikohk kâ-tawâyik aya, êkâ kîkway k-ôtamiyot  
 ahpô k-ôtâkosik, êkota mâna piko kâ-kî-minihkwêcik ôk  
 âyisiyiniwak, ê-kî-kaskihtâcik kâh-kipîhci mân ê-pônihtâcik. ahpô  
 kâh-kinwês âskaw, môy ê-ohci-minihkwêcik, môy tahto-kîsikâw  
 ê-ohc-îsîhkahkik minihkwêwin. êwako ê-kî-kaskihtâcik ôki, osâm  
 ê-kî~ ê-kî-sâkihtâcik êtokwê aya otatoskêwiniwâw. ê-kî-aya~,  
 itâwak mân ôki niwâhkômâkanak, *Mindes* k-êtihcik,  
 ê-kî-kihci~kihciyihkik anima opimâtisiwiniwâw  
 k-êsi-pimâtisicik. ê-wî~ ê-kî-wî-kakwê-miy-ôsihtâcik aya  
 owîhowiniwâw, ayisiyinihâhk, ayisk ê-kî-pê-kitimâk-ôhpikihikocik  
 okâwîwâwa; kwayask êtokwê ê-kî-ôhpikihikocik okâwîwâwa.

- [66] êkonik mân ôk âya iskwêwak, kâ-pêyak-ôhpikihtamâsocik  
 otawâsimisiwâwa — pêyak kî-omisiwak. môy ahpô nikisisin aya,  
 kwayask anim owîhowin aya, kêhcinâ owîhowin nik-êtwân,  
 onêhiyawî-wîhowin piko ê-kî-kiskêyihkamân ê-kî-omisicik,  
 ê-kî-isîyîhkâsoyit. ‘wâpanohtêw’ ê-kî-isîyîhkâsot êwakw ân[a] âya



at the end of school they did not want her to go back to her grandfather because the nuns did not use to like what they heard at that time, that the old man must have dealt with spirit power. "No, you will not go home to your grandfather because he will infect you with his wicked ways," they had said to her. "We will find you a husband," they said to her, and they found Sam Minde for her, she knew him, and they told her to get married to him, and so she married him. They very much did things properly, although her husband, he used to drink ʔ, as I said. My father-in-law's brother, Sam Minde, still used to work the same, even when he drank; he would leave drink alone, he did not chase after drinking, only when there was time, when he was not busy or in the evening, only then did these people drink, and they were able to quit at any time. Sometimes they did not drink even for long periods, they did not bother with drink every day. They were able to do that because they must have loved their work. It used to be said about my relatives, the Mindes as they are called, that they thought highly of the way in which they lived their lives. They tried to make their name respectable among the people, for they had been raised under difficult circumstances by their mother; they must have been raised properly by their mother.

### *The Minde Family*

- [66] And it was these women who raised their children by themselves — they [Dan and Sam Minde] had one older sister. I do not even remember her right name, her real name, I will say, I only know the Cree name of their older sister, what she was called. *wāpanohtēw* was the

nôtokwêsiw, kayâs êkâ kâ-pimâtisit. êkoni anihi ê-kî-omisicik, êkwa wiyawâw aya, ê-kî-nisticik nâpêwak. ê~ ostêsiwâwa anih âya, 'kayâsiyâkan' êwakw ân[a] ê-kî-isiiyîhkâsot, 'Old-Pan' k-êtwêyân anohc, êkota ohc ânik êkonik aniki. iyaskohc êkwa êkota aya, nisis awa, *Dan Minde*, 'kâ-mahihkani-pimohtêw' êwako kî-isiiyîhkâsow. êkwa aw âya, ê-kî~ ê-kî-osîmimâwit awa *Sam Minde* awa, 'okikocêsîs' êwako kî-isiiyîhkâsow; kahkiyaw ê-kî-nêhiyawiyîhkâsocik. êkwa aya, êwakw âwa nisis aya, nikî-kihc~ nikî-kihcêyihitamawâw mân ânim âya, ê-kî-itâcihot aya, kwayask ê-kî-paminahk wîkiwâw êkwa mîna kwayask aya, anih âya, otihtâwin anim îta; ê-kî-ayât mâna misatimokamikwa, kistikânikamikwa, êkwa okistikâna kwayask ê-kî-paminahk, môy wîhkâc ohc-ôhpikihtâw aya macikwanâsa; anima mâna kâ-kwayâtastâhk, ≠ êkosi mân ê-kî-isi-kwayâtastât. pêyakwan êkosi mân âw ê-kî-tôtahk niwîkimâkan, êkot[a] êtokwê mîn êwako ê-kî-ohtinahk ê-kiskinowâpamât, âta wiy ôhtâwiya mîna mistahi kîkway kâ-kî-kiskinohamâkot atoskêwin. ≠ êkwa, êwakw âwa *Mrs. Minde* aya, iyikohk kâ-kî-kaskihoyit onâpêma, osâm mistah âya ê-kî-kakâyawisît, ê-kî-wîcihât. wâwâc mân ê-kî-âcimostawit, ê-kî-miciminamawât misatimwa aya kâ-nakayâhâyit, ê-kî-miciminamôhikot, mistah êsa mâna ê-kî-kostât.

- [67] kêtahtawê k-âcimostawit mîna, pêyakwâw ês ê-ispayit, âhcanisa ê-kikiskawât, ok~ okihc~ okihci-wîkihtow[i]-âhcanisa; êkoni ôhi kâ-miciminât misatimwa ê-sâ-simacîyit, ê-tâpisikopayiyit ês ôcâhcanisihk aya, anih âya, tâpionêhpicikanihk êtokwê nânitaw ê-s~ ê-sêkopayiniyik pîwâpisk, kékâc ês ê-kî-kîskicîhcêpitikot, ê-simacîyit. tânis êtokwê ê-kî-isi-pask~ ≠ êtokwê ê-kî-wîcihikowisit, ta-kêcîkopitahk ocîhciy, êkos ê-kî-itâcimostawit, iyikohk mân âya, ê-kî-âyimaniyik ot~ otatoskêwin. êkwa aya, piko kîkway môy ê-ohci-kostahk êwakw âw ê-kî-wâpamak awa *Mrs. Minde*.
- [68] mistahi mîna ê-kî-nihtâ-mîkisiyhkâcîkêt. ê-kî-miywâsiniiyiki an[a] ôtayiwinisa aya, nisis ana, *Sam Minde* aya, êkoni anihi pahkêkinwêsâkaya ê-mîkisiwiyyiki ê-kî-osîhtamâkot mâna. êkwa

name of that old lady, she died long ago. She was their older sister, and there were three brothers. Their older brother was called *kayâsiyâkan*, Old-Pan as I said here, that is where these [the Old-Pans whom Freda Ahenakew had met] are descended from. The next one in line was my father-in-law, Dan Minde, *kâ-mahihkani-pimohtêw* was his name. And Sam Minde was the youngest, *okikocêsîs* was his name; they all had Cree names. And this one, my father-in-law's brother [Sam Minde], I thought highly of the way he lived, he looked after their home properly, and also after his farm there; he used to have horse-barns and granaries, and he worked his fields well, he never grew weeds; when you prepare the land [in the fall], \* he prepared his fields in that way. My husband did the same, he must have taken it from there, by following his example, although he had also been taught a great deal about work by his father. \* And that Mrs. Minde [Mary Minde], her husband [Sam Minde] did so well for himself, because she was such a good worker, and she helped him. She even held the horses for him, she told me, when he broke them, he would have her holding them and she was very much afraid of them.

[67] At one time, she also told me about what happened to her once, as she was wearing a ring, her wedding ring; she was holding that horse as it reared up, and it caught on her ring, the metal on the bridle must have gotten caught under the ring somehow, and the horse almost tore her finger off when it reared up. She must have escaped ~ \* she must have had divine help to pull her hand out, she told me that, her work was so difficult. And she was not afraid of anything, I used to see that Mrs. Minde.

[68] She also was very good at beadwork. My father-in-law's brother, Sam Minde, used to have beautiful clothes, she used to make beaded buckskin coats for him. And the

anihi mîna mân âya, kâ-nîmihitocik kâ-kikiskahkik mîkisayiwinisa, êkotowahk ê-kî-ayât; ana mîna kotak aya nisis aya, *Dan Minde*, owîkimâkana mîna êwako mân ê-kî-osîhtamâkot mîkisayiwinisa. ≠ êkosi kahkiyaw ê-kî-is-âya~isi-nihtâwiminakinikêcik ôki nisikosak nîs ôki kâ-mâmiskômakik. êkwa anihi mîna mâna 'têhtapîwitâsa' kî-isîyîhkâtêwak, êkotowahk mîna mân ê-mîkisiwiwiki ê-kî-osîhtamâkot aw âya *Sam Minde*, owîkimâkana, ≠ ê-kî-kikiskahk mân êkotowahk ê-mîkisiwiwiki. ≠ mistah âniki mâna ê-kî-mîkisihkahcikêcik kayâs aya iskwêwak, êkwa mitoni kwayask ê-kî-aya-osîhtâcik, âtiht mân âya kêyâpic<sup>36</sup> ê-kanawêyih tamân ê-kî-wâh-wiyisamawit nisikos, wâpikwaniya<sup>37</sup> ê-masinahhik êkwa ê~ ê-manisahkik, êkoni ê-masinihtatâyâhk kâ-wî-aya-kîkway-osîhtâyâhk, maskisina ahpô aya, astisak. ≠ mistahi mâna ê-kî-miyosîhtâcik, ê-masinahamâsocik aya, kîkway kâ-mîkisihkahtahkik, êkwa anihi mîn âya nêhiyaw-masinîwina,<sup>38</sup> mîn êkoni ê-kî-kaskihtâcik. sôskwâc kî-miywâsiniyiwa aya otôsihcikêwiniwâwa.

[69] êkwa mâna, tânis ê-kî-tôtâkocik onâpêmiwâwa, nik~ ê-isi-nîsîcîk êkwa nik-âcimâwak. ê-kî-mâna-mitoni-pômêcik, kîkway kâ-kî-osîh~ kâh-osîhtamawât wâwi ê-kî-mêkiyit mâna [ê-pâhpihk]. êkwa mâna kotak kîkway mân êkwa ê-kî-nitotamâkocik k-ôsîhtamawâcik.

[FA:] ma cî ê-kî-kitimâkisîcîk mîna mistahi?

êwakw ânim âya, kêhcinâ aya, kâ-nôhtê-âtotamân, iyikohk ê~ ê-kî-kitimâkisîcîk êkonik ôk âya, *Sam Minde* êkwa *Mary Minde*. anim âya, ayamihêwiskwêwak kâ-mêkîcîk aya *Mary Minde*, ka-wîcêwâyit *Sam Minde*, kî-kihci-wîkihtowak ês êkwa

beaded clothes they wear when dancing, he had that kind; and the other, my father-in-law, Dan Minde, his wife also used to make him beaded clothes. ♫ In this way they were all good at beadwork, both my mother-in-law and the wife of my father-in-law's brother, the two women about whom I am talking. And also those which they used to call riding-pants, that kind, too, and beaded, Sam Minde's wife used to make for him, ♫ he used to wear beaded ones. ♫ The women used to do a lot of beadwork long ago, and very well, I still keep some of the cut-outs my mother-in-law had made for me, they would draw flowers and cut them out, and we would use these as patterns when we were going to make something, mocassins or mittens. ♫ They used to make them very beautiful, drawing designs for themselves, when they did some beadwork, and they were also able to do Cree motifs. Anything they made used to be beautiful.

### *Sisters-in-Law*

[69]           And how they used to be treated by their husbands, both of them, I will tell about them now. They used to be very disappointed when they had made something for them and their husbands would give it away [*laughter*]. And then they would be asked to make something else for them.

[FA:]    Weren't they very poor, too?

It was that which I definitely wanted to tell about, that they used to be so poor, Sam Minde and Mary Minde. When the nuns arranged for Mary Minde to marry Sam Minde, they had a church wedding and then went to live

kî-nitaw-âya-wîcêwêwak ostêsa aya, *Sam Minde* aw ôstêsa anihî  
*Dan Minde* ê-kî-nitawi-wîcêwâcîk, ê-kî-nitawi-wîtokwêmâcîk êkotê,  
 êtokwê môy —, môy êtokwê kîkway êk ôhc-âyâwak aya wîkiwin,  
 êkwa ê-kî-nitawi-wîtokwêmâcîk ês âya, ostêsa awa *Sam*, êkwa ôk  
 îskwêwak mîn êsa mâna kîkway ê-kî-kiskinohamâtocîk. mâk âwa,  
*Mary Minde* aw âyiwâk ê-kî-ispîhtisît iyikohk *Jane Minde*. ≠ êkwa  
 mân âya, wiya nîkân aya, pakahkam (môy kwayask nititâcimon);  
 wiya nîkân ana *Mary Minde* ê-kî-onâpêmit, êkwa wiyawâw wîkiwin  
 ê-kî-ayâcîk, mâk ôkâwîya awa *Sam Minde* ê-kî-pimâtisiyit, êkoni  
 ê-kî-wîtokwêmâcîk nistam kê-wî-~ kê-wîcêwât aw ônâpêma. êkwa  
 aw ispî awa kê-mâyipayit aw âya, owîkimâkana awa, *Dan Minde*,  
 awa nisis, mwêstas êkwa an[a] âya, *Mary-Jane Minde*  
 kê-kihci-wîkimât, êkota êkwa ôk âya, kî-owîkiwak<sup>39</sup> êkwa, *Sam*  
*Minde* êkwa *Mary Minde*, êkota êtokwê kanak (kanak, môy kinwês)  
 êtokwê ê-kî-nitawi-wîtokwêmâcîk. ≠ êkwa aya, piyisk ês âya,  
 kotaka wîkiwina kî-âh-ayâwak pâh-pêyak, wâh-wâhyawês, êkota  
 piyisk anima nîstanân kê-kî-wîkiyâhk aya, êkota ôki nisis êkwa  
 nisikos ê-kî-mêkwâ-wîkicîk anima wâskahikan, ≠ oski-wâskahikan  
 êsa *Sam Minde* ê-kî-aya-osîhtamâsot êkotê, êkwa nêtê ô-~  
 wâhyawîs<sup>40</sup> miton âya kotakak aniki nisis an[a] ôstêsimâw *Dan*  
 ê-kî-wîkicîk, êkwa awasîtê ês âw ôski-wâskahikan  
 ê-kî-nitaw-ôsîhtât — kêyâpic<sup>41</sup> êwakw ânima ê-cimatêk wâskahikan,  
 ê-kî-okistikânikamikot niwîkimâkan. êkwa aya, êwak ôm âya, ôk  
 îskwêwak êsa mân îyikohk ê-kî-wîcihitocîk aya, mîkisihkahcîkêwin  
 ≠ êkwa mîn ânih âya, miskotâkaya êkwa aya maskisina k-ôsîhtâcîk,  
 ây-âhci<sup>42</sup> ê-kî-kiskinohamâtocîk, êkosi mân ê-kî-isit awa nisikos,  
*Mary-Jane Minde*.

- [70] mâk ânim âya, êkwa kê-wî-âtotamân aya, nistam êkotê  
 kê-nitawi-wîkicîk *Mary Minde* êkwa *Sam Minde*, iyikohk ês  
 ê-kî-kitimâkisicîk. nama kîkway misatimwa ês ê-ohc-âyâwâcîk,  
 êkwa êtokwê ât[a] ê-nôhtê-pamihisocîk, mâka namôy êyâpic (êkota  
 nik-êtwân), namôy ês ôhci-kitimâkinâsow nisis êkwa mîna nisikos  
 aya, osâm ê-kwîtapacihtâcîk.<sup>43</sup> êkota kisiwâk ê-kî-wîkit an[a] âya  
 nâpêw, namôya wâhyaw êkota sôskwâc êtokwê mân ê-kî-itohtêt aya

with his older brother, Sam Minde's older brother, Dan Minde, they went to live with them, they went to stay with them over there, they did not have any home then, I guess, and they went to stay with him, Sam's older brother, and the women also taught each other. But Mary Minde was older than Jane [*i.e.*, Mary-Jane] Minde. \* And she was first, I think (I have not told it right); Mary Minde took a husband first, and they did have a home, but Sam Minde's mother was still alive and they stayed with her when she was first married to her husband. And at the time when my father-in-law, Dan Minde, lost his [first] wife, later when Mary-Jane Minde got married to him, at that time Sam Minde and Mary Minde lived there, at that time they must have gone to stay with them temporarily (not for long). \* And then finally they had other homes, each of them, quite a little ways apart, it was there, finally, that we, too, lived, when my father-in-law and my mother-in-law were living in that house, \* Sam Minde had built himself a new house over there, and the others, my father-in-law Dan Minde, the oldest brother [excluding Old-Pan], and his family lived quite a little ways away yonder, and he [Dan Minde] had gone beyond that and built a new house — that house still stands today, my husband used it as a granary. And these women used to help each other so much in their beadwork \* and when they made coats and mocassins, they used to teach each other at one house or another, that is what my mother-in-law Mary-Jane Minde used to say to me.

[70] But what I was going to tell about, when Mary Minde and Sam Minde first went to live over there, they were so poor. They did not have any horses, they must have wanted to make a living for themselves, but (I will say that about that time) my father-in-law's brother still did not feel sorry for himself, and neither did my aunt, just because they lacked tools. Close by there lived that man, he did not

Sam, êkotê ê-nitaw-âtoskawât êkoni ôh ôtatawêwa, ê-kî-otatawêwit an[a] êwako mîn âya, ê-kî-nêhiyawiyîhkâsot nâpêw, ê-kî-pêhtamân mâna, mâka kahkiyaw wiy êwako nikiskêyîhtên owîhowina. ‘Alec Whitebear’ ê-kî-isiiyîhkâsot, êkwa anima onêhiyawî-wîhowin, aya, ‘câpihcicikan’ ê-kî-isiiyîhkâsot, onêhiyawî-wîhowin; êwakw âw êsa kâ-kî-otatawêwit. māk ôki kêsân ôk âyisiyiniwak miton ê-kî-miywêyîhtahkîk k-âtoskêcik, êwakw âwa ê-kî-kakâyawisît ês âw âya, Alec Whitebear awa, ê-kî-kakâyawisît. nisis mîn êwako ê-kî-pêhtawak, “kî-pimi-mâna-~ kîkisêpâ mitoni kî-pimi-wâsaskotêw mâna ê-nitawî-pamihât pisiskiwa, ê-papâmi-wâsaskotêk mân ê-kî-~ ê-kî-wâpahtamân, êyâpic ê-tipiskâk ê-kî-mâcatoskêt<sup>44</sup> mân,” ê-itât êkon ôhi ayisiyiniwa, ≠ iyikohk êtokwê kwayask ê-kî-pamihisot mîn êwako. ≠ êkwa, êwakw âwa nâpêw ês âya kâ-kî-otatawêwit, êkotê êsa mân êkwa awa kâ-kî-nitaw-âtoskêt aya, Sam Minde, ê-nitawî-kîspinatât anihi misatimwa. ê-nôhtê-kiscikêsit wîsta, kâh-kîspinatâci ês êkwa mâna kâ-kî-pê-pîkopitahk êsa mân îta, ê-kistikêt apisis, êkoni anih ê-kî-~ kîspin-~<sup>45</sup>

*Handwritten scribble*

— kiscikânis.

- [71] êkwa awa nisikos aya, êtokwê mân ôma kâ-nit-~ kâ-nitaw-âtoskêyît aya, iyikohk ê-kî-kitimâkisisicik; nama kîkway êsa mân ê-ohci-mîcit, k-êtitân, anima ê-kî-mâh-manipitahk êsa mân âya ocêpihka, otêhiminâni-cêpihka<sup>46</sup> êsa mân ê-kanâcihtât, ê-kî-mîcit êkoni [ê-pâhpit]. “êkwayikohk ê-kî-kitimâkisiyân, êkotowahk mân ê-kî-mîciyân, iyikohk ê-nôhtêhkatêyân,” ê-kî-itwêt. ≠ êkwa piyisk mân âskaw ê-kî-môskomot aya, k-âcimostâkoyâhk anima êkotê nîhc-âyihk ê-~ nitânis wîkîhk, Theresa ê-kî-nitaw-âcimôhât aya, ôhkoma, piyisk ê-kî-mâh-môskomot aya nisikos aya, iyikohk ês ê-kî-kitimâkisisicik onâpêma, aya, ≠ — [nama] kîkway êsa mân



have far to go, I guess, Sam went to work over there for that trader, he used to keep the store, the man also had a Cree name, I used to hear it, but I know all his names. Alec Whitebear he was called, and his Cree name was this, he was called *câpihçicikan* by his Cree name; he was the one who used to keep the store. But it so happened that these people really liked to work, and this one used to be a hard worker, this Alec Whitebear, he used to be a hard worker. I used to hear my father-in-law's brother say, "Early in the morning a lantern used to go by as he went to look after the animals, I used to see a lantern move about, it was still dark when he used to begin to work," he said about this man, \* so well did that one also use to look after himself. \* Now it was this storekeeper, it was over there that Sam Minde used to go to work, going to earn enough for a horse. He, too, wanted to farm, on a small scale, when he would have earned enough for a horse and had come to plough and planted a little, when he would have earned that [horse] —

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— a little field.

- [71] And my aunt, when he went to work there, I guess, they were so poor, she used to have nothing to eat, as I told you before [off-tape], she would pull up roots, cleaning strawberry-roots, and these she used to eat [laughs]. "I was that poor, I was so hungry that I would eat that kind," she used to say. \* And sometimes she used to end up crying when telling us about this, down the hill there at my daughter's house, Theresa used to go and have her great-aunt tell stories, and my aunt used to end up crying, so poor had she and her husband been —

ê-ohci-mîcicik,<sup>47</sup> êkwa iyikohk kaskihtâcîk<sup>48</sup> êsa mân âya, kîkway  
 ê~ ê-kî-wî-kakwê-miskahkîk ≠ ka-mîcicik aya, mâcîk ânihi, môy  
 nânitaw ohpimê k-êtohtêt, sôskwâc ê-mâh-manipitahk anihi  
 ocêpihkisa, ê-mâh-mîcit êkoni (ê-kî-yôskâyiki êtokw âhpô mitoni),  
 ê-kî-kanâcihtât êkoni.

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nimihtâtênân anim ânima ê-kî-wanihtâhk anim îyikohk aya —

[FA:] ê-kî-wanihtâhk?

êha, ê-kî-takahkihtâkwahk anima, êwakw ânima âcimowin, mitoni  
 ê-kî-nitawêyih tamâhk ê~ *Theresa* awa nicânis, ka-pêhtahkîk  
 ayisiyiniwak, tânisi kayâs ayisiyiniwak iyikohk ê~  
 ê-kî-sâ-sîpihkêyih tahkîk êkwa ê-kî-aya-miton-âya-wîhkôcîk, kwayask  
 ê-wî-itôtahkîk, kwayask ê-wî-kakwê-itâcihocîk. êkâ — êkây êtokwê  
 ê-ohci-nôhtê-kimoticîk êwak ôma kê-kî-tôtahkîk aya, wâwâc awa  
 nâpêw kê-kî-kîspinatât misatimwa, aya, ≠ kê-mâci-kist~  
 ka-mâcihtât aya, aya, kistikân, k-ôkistikêwiyinîwit. tahk âyiwâk  
 êtokwê kîkway kî-ati-kâhcitinam âhpô êtokwê piyisk mîna  
 misatimwa aya, kî-kîspinatêw, êkota ohc âya, ka-sipwê-pamihisot  
 êkwa aya, k-ôkistikêwiyinîwit. êkonik ôki mistahi ê-kî-kistikêcîk  
 mâna, mâk âyiwâk *Sam Minde* mista~

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[72] — ôtê ês êkwa ê-kî-âhc-âyâcîk aya, sâkâstê~ sâkâstênohk  
 êkwa êkotê aya, ôsisimiwâwa mêkwâc kê-wîkiyit, ê-kî-mâh-misâki

≠ they had nothing to eat and, as much as they could, they tried to find things ≠ to eat, for instance those little roots, she did not have to go anywhere far off, she simply pulled up those little roots (they must have been quite soft) and cleaned and ate them.

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We were sorry that this [recording of Mary Minde] was lost, it was so —

[FA·] It was lost?

Yes, that story was good to listen to, my daughter Theresa and I very much wanted people to hear how much the people of old used to endure and how they pulled through, trying to do their best and trying to live right. They did not want to steal, I guess, when they did this [persevere despite privations], this man even earned enough for a horse ≠ to start a farm, to farm. Gradually he must have acquired things, and finally he must even have earned enough for a horse, to start to make a living for himself with that, and to farm. They used to farm a lot, but Sam Minde more so —~

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### *Daily Life*

[72] —~ then they moved over here, over there towards the east, where their grandchildren still live now, those

êkoni kistikâna, êkotê ê-kî-âhc-âyât aya, osâm êtokwê  
 ê-kî-tatâyawâk anim îtê aya, ostêsa kê-kî-wîkicik. êkotê ês ôm âya,  
 napakikamikos êsa, asiskîwikamikos kî-nitaw-ôsîhtamâsow ôtê,  
 ê-nitawi-mâc-âya-pîkopicikê, kistikâna anihi ê-nitaw-ôsîhtât, êkwa  
 ôma wâskahikan aya, oski-wâskahikan kê-kî-ayât, ê-kî-nakatamawât  
 ês ôstêsa.

*skwêwâ*

— ê-kî-wîkicik ôki nisis, *Sam Minde*, êkota, k-êtitân kê~, êyâpic  
 ê-kî-wîkicik kê-pê-ayâyân. *nineteen-twenty-seven* kê-pê-ayâyân ôta  
 aya, maskwacîsihk, êkota êyâpic —

*skwêwâ*

— kwayask miton êtokwê ê-kî-osîhcikâtêk êwakw ânim âya, ≠  
 mistikokamik, kê-kî-mâna-sisopêk~ kê-kî~ mâna ≠ itowahk anim  
 âya, mâna kayâs, nayêstaw êkotowahk ôta kê-kî-aya-cimatêki  
 mistikokamikwa; êkwa mân âya, kî-sisoskiwakinamwak mân êkwa  
 kî-wâpiskahamwak mâna, wâpatoniska ahpô aya, ‘asiniy kê-kîsisot’  
 kî-isiiyîhkâtamwak mân âya, anim âya, ê-kî-wâpisk~<sup>49</sup>

*skwêwâ*

— kî-masinahikêhêwak mân âskaw aya,

[FA:] iskwêwa

nâpêwa êkwa iskwêwa ka-tôtamâkocik mâka mân âya,  
 ê-kî-wâpamak mâna wiya nisikos, *Mary Minde*, ê-kî-tôtamâsot mân  
 ê-kî-sisoskiwakinikê. mîn êwakw ânima namôy  
 ê-ohc-âtawêyihthkik iskwêwak, môy êtokw âw âya nisikos —  
 kotakak mân iskwêwak mîn ê-kî-âcimihcik ê-kî-sisoskiwakinikêcik.  
 êwako niya môy nôh-kaskihtân.

fields were big, he moved over there, it must have become too crowded there where he and his older brother had lived. Over there he went and built a little flat shack, a little mud-shack for himself, he went and began to break the sod and get the fields ready, and the house, the new house he used to have, he left for his older brother.

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—~ my father-in-law's brother, Sam Minde, and his family used to live there, as I told you, they still lived there when I came to live here. It was 1927 when I came to live here in *maskwacîsihk*, at that time they still —~

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—~ it must have been made very well, \* a log house, they used to mud them \* that kind, long ago there were only log houses standing here; and they used to mud them and then whitewash them, with white clay or with lime, they used to call it, they used to white—~

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—~ sometimes they hired

[FA:]    women

men and women to do this for them, but I used to see my aunt, Mary Minde, do it for herself, she used to do the mudding. And women also did not think anything of this work, not my aunt, I guess, and it was also told about other women that they did the mudding. That I was not able to do.

[FA:] kosikwan.

kî-kosikwan ayisk mân âya, kwayask anima ka-kikamohtâcik aya, maskosiya mân ê-kî-kikinahkik, môy nikah-sâkôhtân<sup>50</sup> anim âya, kâ-kî-wêpinahkik mân âya, ita anim âya, mistikwa —

[FA:] ita kâ-nîswapicik

— êha, ita kâ-tawâyik anima, êkota mân ê-kî-aya-sôhkêhtatâcik mân âya, nikî-kitâpamâwak mâna, niwîkimâkan êkwa nâpêwa mân ê-kî-nitomât ê-kî-sisoskiwakinikêcik mâna — mâk âtiht môy kwayask ohci-tôtamwak; osâm anih âya, asiskiya môy âya . ohci-misisihtâwak êkwa aya, kî-sâpoyowêwa mâna âskaw, osâm êkâ kwayask ê-sisoskiwakinikêcik. ≠ êwako mîna kî-âyiman aya, pikw âwiyak ka-maskawisît ka-sisoskiwakinikêt. mâka wiya niwîkimâkan mistah âya, kî-miyôw anim ê-sisoskiwakinikêt, misatimokamikwa mîna mân ê-kî-sisoskiwakinahk; misatimokamik êkotowahk ê-kî-ayât, êkwa ê-kî-sisoskiwakinamâsot mân êkotowahk.

- [73] êkwa mistahi ê-kî-kisiki wâskahikana; ispî ôma kâ~ kâ~ kâ-pîwaniyôtik, kiyâm pikoyikohk kâ-pônâmâhk awaswâkan, kotawânâpisk ê-kî-ayâyâhk, môy ê-ohci-kaskihtâyâhk ka-kîsowihkasoyâhk, ê-kî-wêwêkapiyâhk mâna wâsakâm aya, êkota awasowi-kotawânâpiskohk, ê-akwanahoyâhk akohpa; êkwayikohk mîn ê-kî-âyimahk ê-kawacihk [ê-pâhpit].

[FA:] ahpô piko pîhtikwê-âwacimihtêwin ahpô.

êwako mîn ê-kî-âyimahk ka-pîhtokwê-âwacimihtêhk, wâwâc mân âwâsisak aya, ê-kî-tôtamôhihcik, môy mihcêt ê-tahkonahkik, mâka m~ mihcêtwâw pêmohtêtwâwi, piyisk mâna kî-sâkaskinahtâwak anima mâna mistikowat mân îta aya, mihta ê-kî-asiwatâhk. ê-kî-mamihcisit mân ân[a] âya, kâ-kî-nakatikoyâhk ana nitânis ê-apisîsisit, niyâcimihtêyici mân ômisa ê-kî-pimitisahikêt ('Clara'

[FA:] It was heavy.

For it used to be heavy for them to put it on right, they mixed it with straw, I would not be able to lift it, when they threw it on —

[FA:] where the logs come together

— yes, into the chinks in between the logs, there they would throw it hard, I used to watch them, my husband and the men he had asked, as they used to do the mudding — but some did not do it right; they did not make the clumps of mud big enough, and sometimes the wind would blow through because they did not do the mudding right. ≠ That was also difficult, one had to be strong to do the mudding. But my husband used to be very good at mudding, he also mudded the barn; he had that kind of barn, and he used to mud that kind for himself.

[73] And the houses were very cold, at times when there was a blizzard it did not matter how much wood you put in the heater, we used to have a stove, and we did not manage to get warm, we would sit around the stove wrapped in blankets, there by the heating-stove, covered in blankets; it used to be that hard when you were cold [*laughs*].

[FA.] Even just hauling the firewood inside.

That also used to be hard, to haul the firewood inside, even the children were made to do it, they did not carry much, but when they went back and forth many times, they would finally fill up the wooden box in which the wood was kept. My daughter, the one who has left us behind, used to be proud when she was small, every time

ana kâ-kî-isîyîhkâsot nitânis, kâ-kî-nakatikoyâhk, têpakohposâp  
 ê-itahtopiponwêt êkâ ê-ohci-pimâtisî), pèyak mân  
 ê-kî-pê-tahkonahk aya, wîsta mihti ê-pê-pakîtinahk. “tâpwê mistah  
 âwa kakâyawisîw,” ê-kî-itak mân, âspin mân ê-kî-wayawîpahtât, âsay  
 mîna kotak ê-nâtahk [ê-pâhpihk]. îh, êkos ânima mâna  
 ê-kî-is-âya~~mâci-aya~~miyo-kîsihihcik awâsisak kîkway  
 ka-wîcihtâsocik, ê-kî-pîhtokwatamâkêcik mân âya mihta. nîpiy  
 mîna mâna ê-kî-nâtahkik, apîsis askihkosihk ê~ ê-pimohtatâcik, ✱  
 kâ-kwâpikêhk, wîstawâw mâna ê-apîsîsiyit askihkosa  
 ê-kî-tahkonâcik.

✱✱✱✱✱

~~ êkwa aya, êwakw âwa nisikos aya, namôy ê-kî-kiskisiyân aya,  
 kîkwây anim ê-âtotahk, kâ-kî-mâtot ~~

✱✱✱✱✱

~~ k-êtwêyân âta wiya, êwako mîna kî-tôtam.  
 ê-kî-mosci-nâtîtâpêt<sup>51</sup> êsa mâna mihta, ê~ ê-pâstêyiki  
 kâ-wî-pônahk. êkwa aya ê-nikohtêt, êkwa ê-pîhtokwatât. maywês  
 awâsisak k-âyâwâyâhkik, êkosi nîstanân mâna nikî-tahk~

✱✱✱✱✱

~~ [môy] nôh~ nôh-nakacihtân<sup>52</sup> aya, k-êsi-nikohtêyân.  
 ê-kî-âsôhtatâyân mân êkota ê-nikohtâtamân aya, ê-kîskatahamân  
 aya mihta. êkwa, ôk êkâ kâ-nakacihtâcik aya, ayisiyiniwak aya  
 nikohtêwin, ê-kî-câh-cîkahosocik mîna mân ôsitiwâhk [ê-pâhpih] —

[FA:] kêhcinâ!

— kî-âyiman kahkiyaw kîkway êkospî.



her older sisters hauled firewood, she would follow along (the name of my daughter was Clara, the one who has left us behind, she was seventeen when she died), she used to carry one stick at a time, and she, too, would come and put it down. "This one is truly a hard worker," I used to say to her, and immediately she would run out and fetch another one again [*laughs*]. Look! that was the way children were given good habits to help with things, they brought wood in for you. They also went for water, carrying a little in a small pail, ♯ when you got water, they, too, would carry little pails.

~~~~~

— and this aunt of mine, I cannot remember what it was she told about, when she used to cry —

~~~~~

— as I said, she also used to do that. She used to get wood and drag it home, dry firewood, when she was going to make a fire. And she chopped wood and brought it inside, we, too, used to do that before we had children —

~~~~~

— I was not good at cutting wood. I used to lean the wood against something and chopped on it as I cut the wood. And the people who were not used to chopping wood, they also used to chop their feet [*laughs*] —

[FA:] for sure!

— everything was difficult in those days.

[74] mâka, ayiwâk ayisiyiniwak ê-itêyhtamân êkospî  
 ê-kî-miyawâtahkik. iyikohk mân ê-kî-pâhpîcik kayâs ayisiyiniwak,  
 ê-âcimostâtocik, kahkiyaw kîkway ê-âcimostâtocik, tâpiskôc ôm â-~  
 k-ês-âcimostâtân. mihcêtwâw kîkway ê-miywâsik  
 ê-kî-mâmiskôtahkik ayisiyiniwak aya, mân ê-kâh-kiskisomitocik<sup>53</sup> aya,  
 tânis âtoskêwin aya, wiyawâw ê-isi-wâh-wîkîcik, tânis ê-itôtahkik  
 atoskêwin. \* tâpiskôc k-êtwêyân aya, kahkiyaw kîkway  
 ê-kî-osîhtamâsocik; akohpa mîna mân ê-kî-nanâtohkôkwâsocik, êkwa  
 mân ê-kî-moscikwâtahkik. ê-kî-kispakikwâtahkik mîna kîkway aya,  
 ê-kî-osîhtâcik \* ê-kîsowâyiki. êk ôm êkwa nikiskisopayin,  
 wâposwayânakohpa mân ê-kî-osîhtâcik ê-kî-kîsowâyiki.

[FA:] sîsîp-~

*sksksk*

êkwa mân âtiht aya, anih âya, sîsîpipîwaya mîna mân âya,  
 kâ-kî-pâh-piskihcikwâtahkik, êkoni mîna ê-kî-yâhkasiki ê-kî-~  
 ê-kî-kîsowâki aya, aya, akohpa ê-kî-osîhtâcik âtamispî êkoni; nîkân  
 anih âya, wâposwayâna mîna, wâposwayânakohpa kâ-kî-osîhtâcik.  
 pita mân âya, pakahkam aya, ê-kî-aya-~ ê-kî-o-~  
 ê-kî-mâh-manisahkik aya, ê-âh-apiscisasicik anih âya, pahkêkinwa,  
 wâposo-~ wâposwayâna anihi, wâposwayâna. ê-kî-maniswâcik  
 êkwa aya, ê-âh-âniskôkwâtahkik anih âya, kâ-manisahkik, êkwa ê-~,  
 nânitaw is ê-kî-apihkâtahkik. itâmihk êkoni êkwa  
 ê-pîhtawêkwâtahkik, waskic êkwa ê-pîhtawêkwâtahkik. mâk âya,  
 mistahi kî-sakâpâtamwak mîna, êkâ aya ka-yîkatêpayiyiki. êkoni  
 mîna kî-yâhkasina mîna, wâpos-~

*sksksk*

— êha. môy kayâs ohc âya atâwêwikamikohk ohc-îspahtâwak  
 ayisiyiniwak,

[74] But people used to have more fun, I think, in those days. People used to laugh so much long ago, telling one another stories, telling one another stories about everything, just as I am telling you. People would often talk about good things and also remind one another, what work they were doing at their homes, what kind of work they did. ♪ As I said, they used to make everything for themselves; they used to sew patchwork blankets, and they used to sew them by hand. They used to sew them thick, they used to make them ♪ warm. And it just comes back to me that they also used to make rabbitskin blankets, and they used to be warm.

[FA:] duck-~

~~~~~

And some also were made of duck-feathers, which they used to sew in squares, and they used to be light-weight and warm, they used to make these blankets later on; the first ones were rabbitskin, when they used to make rabbitskin blankets. As a first step, I believe, they used to cut them up into small pieces of hide, the rabbitskins. They used to cut the rabbitskins, sewing them together one adjoining to another when they had cut them, and then they used to braid these strips. They sewed these between covers, they sewed them in between something outside. But they also sewed them firmly, so that they [the braided strips] would not move sideways [but stay in place]. And they also used to be light-weight, these rabbit-~

~~~~~

—, yes. People did not use to run to the store long ago,

[FA:] piko kíkway

sôskwâc mâna kíkway kî-tôtamâsowak, êkos îs ôma mâna  
ê-kî-nanâtohhokwâsocik. ahpô aw âya, maywês ka-nakataskêt,  
maywês aya, êkâ —, maywês ka-wanihtât owâpiwin aya, awa  
nisikos, êyâpic mân ê-kî-aya-nanâtohhokwâsot ≠ ê-moscikwâsot.

[FA:] tânimayikohk ê-kî-itahtopiponêt, êkwa?

kâ-pôni-pimâtisit anim âya, kêkâ-mitâtahtomitanaw ayiwâk niyânan  
ê-itahtopiponwêt, kêkâc ôm êkwa ka-kî-otihtahk aya (tânis êtokwê  
ê-isi-nêhiyawî-wîhiht an[a] âya, *August*, ohpahowî-pîsim),

[FA:] êha

êkota an[a] ê~, mân ê-otihtahk, ê-kî-otihtahk  
otihtahtopiponwêwin, êkot[a] êkwa kêkâ-mitâtahtomitanaw ayiwâk  
nikotwâsik ka-kî-otihtahk; *ninety-six* ka-kî-itahtopiponwêt.

[75] êkwa ôm âya, âsay êtokwê êkospî nânitaw aya, nânitaw  
ka-kî-itahtopiponwêw *eighty-nine*, êyâpic  
kâ-kî-aya-nanâtohhokwâsot. ê-kî-mâh-miyât mân âya, otânisa êkwa  
ôsisima êkoni akohpa kâ-kî~

[FA:] ê-moscikwâtahk

~~≠~~

— kwayask ê-kî~, ê-moscikwâtahk êkwa ê-kî-pihtawêkwâtahk —  
êkâ wanikiskisiyâni, ka-wâpahtihitin pâyak ê-kî-miyit. nêtê êwakw  
ânim âya, nêw âya, wîhkwêhtakâhk anim âya, nipêwin k-âstêk,  
êkota astêw, êwakw ânim âkohp ê-kî-miyit, “osâm mân âya,  
piyôsihiyan[i] âya, nikâh-kawacin, ôma k-âspapiyan,” ê-kî-isit.  
ê-kî-kâh-kawatimak aya, êkos îsi mân âya, êkâ kíkway ê-ohc-âstâyân

[FA:] for everything

they simply used to do things for themselves, they used to sew patchwork blankets just like that. Even my aunt [Mary Minde], before she departed this world, before she lost her eye-sight, she still used to sew patchwork blankets ~~✱~~ and she was sewing by hand.

[FA:] How old was she now?

When she died she was ninety-five years old, she would soon have reached (what is the Cree name for August, flying-up month),

[FA:] yes

then she would have reached her birthday, then she would have reached the age of ninety-six; she would have been ninety-six years old.

[75] And at that time she must have already been about, she would have been eighty-nine when she was still sewing patchwork blankets. She used to give the blankets to her daughters and grandchildren —

[FA:] sewing them by hand

~~✱✱✱~~

— properly sewing them by hand, and then she used to sew them between covers — if I don't forget, I will show you one she gave me. It is that one over there, in the corner where the bed is, there is that blanket she gave me, "Because every time you give me a ride I get cold, this is for you to sit on," she had said to me. I used to get her

akohp êkwa ê-kî-pâh-pôsihak, êkwa êsa mâna ê-kî-kâh-kawacit;  
 kê-miyit êkwa akohp k-âspapiyâhk êkota, mâk êkwa êkotê aya, ôki  
 mâna kê-pê-aya-ôta-nipâcik aya niwâhkômâkanak, ê-âpacihtâcik  
 mân êwakw ânim âkohp, ≠ êkotê ê-kî-astâyân êwako. ≠ —  
 êkwayikohk aya ê-kî-miywêyihthak aw ê-atoskêt awa *Mary Minde*,  
 âhci piko mân ê-kî-aya-nanâtohkôkwâsot; êyâpic ahpô êtokwê  
 ôsisima âtiht ayâyiwa anihi, anih âya kê-kî-ôsîhtât nanâtohk-~ ≠ —  
 iyikohk ê-kî-kisêwâtisit mân âya, âhci piko mân  
 ê-kî-âhkami-kaskikwâsot, êkwa ê-mâh-miyât kîkway otânisa êkwa  
 ôsisima.

~~~~~

— âta wiy êyâpic êtokwê ihtakowak âtiht aya, kêhtê-ayak êkosi  
 ê-isi-kitimâkêyimâcik —

~~~~~

— kîkway kê-kaskihtâcik kîkway ê-osîhtamawâcik.

~~~~~

— kaskihtâw mîna mân âya, pakahkam, ê-ay-~

~~~~~

[76] — kahkiyaw ayisk mân ôhi —

[FA:] ê-itapihkêt<sup>54</sup>

— êha, kahkiyaw ayisk kiskinohamawâkanak ôk âya kê-kihci-wîkicik  
 aya, ayamihêwiskwêwa kê-kî-paminikocik, kahkiyaw  
 nikî-kiskinohamâkawinân asikanak tânisi k-ês-ôsîhtamâsoyâhk,  
 ê-kî-apihkâtâyâhkik,

cold, it was that way, I did not put down any blanket when I used to give her rides, and she used to be cold; then she gave me a blanket for us to sit on, but it is over there, when my relatives come to sleep here, they use that blanket, ~~✱~~ I have put it over there. ~~✱~~ — so much did Mary Minde use to love working that she still would sew patchwork blankets; her grandchildren probably still have them, those she made — ~~✱~~ — she was so kind, she still persevered in sewing, and then giving things to her daughters and grandchildren.

~~✱✱✱✱~~

— although there must be still some old people that care for them —

~~✱✱✱✱~~

— anything they were able to do, they made for them.

~~✱✱✱✱~~

— she was also able to, I believe, —

≈≈≈

[76] — for all of these —

[FA:] she was knitting

— yes, for all the students who were in residence, where the nuns looked after them, we all learned to make stockings for ourselves, we used to knit them,

— ê-kî-kaskitêsicik mâna ê-kî-kinosicik. mâka mâna nistam  
 kâ-nitaw-âyâyâhk, nikî-nayêhtâwêyimânânak, iyikohk ê-kî-kâsisicik  
 [ê-pâhpit]. ayisk ana, *pure wool* ana, ê-kâsisit, êkotowahk mân  
 ê-kî-aya~, anihî mâna kâ-kî-osîhtamâsocik aya, mâyatihkopîwaya  
 ohci kâ-kî-osîhtamâsocik — kî-ayâwak ayisk mân ânim âya (sêstakwa,  
 êkon ê-osîhâcik, ayamihêwiskwêwak ê-kî-osîhâcik) *spinning-wheel*  
 ê-kî-ayâwâcik. êkwa mân êtokwê anima ê-kî-kaskitêwatiswâcik,  
 êwak ôhc ânima mâna kâ-kî-kaskitêsicik aya nitasikaninânak, êkwa  
 ôk âya, k-âpisîsisicik ôk îskwêsisak aya, ê-kî-aya~, êkâ  
 ê-ohci-kaskihtâcik sêmâk k-ês-âpihkêcik; sîskêpisona mân  
 ê-kî-apihkâtahkik. mâka pîminahkwânisa wiya êkoni aya — môy  
 pîminahkwânisa, ê-kî-titipihtik mân êwakw ânim âya, pîminahkwânîs  
 aya, *green*, ê-kî-askihtakwâk, ê-kî-oskaskosîwinâkwahk. êkoni mân  
 âya, ômis îsi mê~ kwêh-kwêkwask, ômis îs ê-kî-itapihkâtamâhk,  
 tâpiskôc ôma, sîskwê~ sîskêpisona mân ê-kî-osîhtamâsoyâhk.  
 êwakw ânim êkw~, k-êsi-nihtâ-apihkêyâhk  
 ê-kî-kiskinohamâkawiyâhk. mitoni mân ômayikohk êtokwê ê-kî~  
 ê-kî-ispîhcâki, osâm wiy ôma apis~ apisâsin.

— mân âya, mihcêt mân ê-kî-osîhtâyâhk, kotakak ôki  
 kiskinohamawâkanak mân ê-kî-osîhtamawâyâhkik, êkwa aniki mîna  
 mân âsikanak aya, môy piko pâyakw-âyak nôsîhânânak, taht ôki  
 kâ-kaskihtâcik k-âpihkâtâcik, ≠ mihcêt mâna kî-osîhêwak.  
 kêtahawê êkwa ayamihêwiskwêwak aya — ê-kî-âyimîcik êtokwê  
 mân ôtê misitihk k-âpihkâtâcik ôki iskwêsisak, kêtahawê êkwa mân  
 âya (namôy ôtê, êtokwê êwakw ânim âya ê-wanêyih tamân,  
 miskâtihk osâm kinwês ê-kî-nôcihtâyâhk, anik ê-kî-kinosicik),  
 kêtahawê aya, k-âtâwêcik aya, âpacihcikan, anima *machine*, namôy  
 nikiskêyih tèn tânisi k-êtamân anim âya, apihkêpicikan, êkosi  
 nik-êtwân, ê-kî-wâwiyêyâk; ayamihêwiskwêw mâna



~~stupid~~

— they were black and they were long. But when we first went to stay there, we felt awful about them because they were so rough [*laughs*]. For pure wool is rough, when they made that kind for themselves, when they made it for themselves from sheep's wool — they also used to have that (they made yarn, the nuns used to make it), they used to have a spinning-wheel. And they must have dyed it black, that is why our stockings used to be black, and the little girls, they were not able to knit right away; they used to knit garters. But those were made of string, not string, it was twisted and it was green string; it was the green, it was the colour of fresh grass. These we used to knit like this [*gesture*], back and forth like this [*gesture*], and we used to make things like garters for ourselves. With that we learnt to be good at knitting. They were this [*gesture*] big, this [*gesture*] is too small.

~~stupid~~

— we used to make many, we also used to make them for other students, and also these stockings, we did not only make one pair, as many as they were able to knit, ~~≠~~ they used to make lots of them. At one time the nuns — I guess these girls had a hard time knitting the feet over here [*gesture*], at one time (it was not that over here [*gesture*], I guess I am mixed up, we took too long on the legs, they were long stockings), at one time they bought a machine, a machine, I don't know what to call it, a knitting-machine, I will say, it was round; when the nun had threaded the yarn on, she would just crank it, the

kâh-kikamôhâc[i] ânihi sêstakwa, sôskwâc mân ê-kî-wâskânahk anim âya, apihkêpicikan anima, êkwa iyikohk ê-iskosiyit mân âya asikana, ê-kî-osîhât, êkwa êkota ê-paskinât. êkwa nîso mâna kâ-kîsihâcik pêyak iskwêsis aya, ê-miyiht, misita aya, mahkwan êkwa êkwa misit-~ misita aya, ê-kîsapihkâtahk êwako, êkos ê-kî-isi-mihcêt-osîhâyâhkik. êwak ôm âya, wîstawâw êtok ôma mâna êkosi kî-~ kî-tôtamwak ôki *Mary Minde*.

~~~~~~~~~

êwako kanihk<sup>55</sup> mîn âya ~~

{FA:} tâni ʔ<sup>56</sup>

{EM:} êha.

- [77] kotak kîkway êkwa kâ-kiskisiyân k-âtotamân aya, iyikohk ê-kî-aya~, okâwîmâwak ôk îskwêwak ê-kî-aya~, kahkiyaw kîkway ê-kî-kakwâtâkîcik aya, kâ-tôtamâsocik, ê-kî-mosci-kisêpêkinikêcik mân ânih âya, n-~ 'sinikohtakinikana' kî-isiyîhkâtêwa ê-kî-âpacihtâcik, êkwa mahkahkwa ê-kî-capahcâsiki, êkota mân âya, nipyi ê-kî-âwatamâsocik mân âya; âskaw aya, îhkatawâhk ohci nipyi ê-kî-âwatâcik êkwa ê-kisâkamisahkik, ê-kisêpêkinikêcik aya, êkos ânima ê-kî-tôtahkik kâ-kisêpêkinikêcik. êkosi kahkiyaw kîkway ê-kî-kisêpêkinahkik, mitâsa, ôk ôwîkimâkaniwâwa kâ-kikiskawâyit, êkwa wiyawâw otayiwinisiwâwa, miskotâkaya, êkwa itâmihk ôh âyiwinisa kâ-kikiskamihk, 'pîhtawêwayiwinisa' mâna kâ-kî-isiyîhkâtêki; wâwâc akohpa êkota ê-kî-kisêpêkinahkik êkwa ê-kî-mosci-sînahkik. nama kîkway ohc-âyâwak aya, ka-wîcihikocik aya, êkâ êkwayikohk k-âyimisicik kîkway tiyôtahkwâwi. mâna êtokwê ôm âya, iyikohk kâ-kî-atoskêcik iskwêwak aya, kî-maskawâtisiwak; ê-kî-osîhtamâsocik anima maskawisîwin, kîkway ka-tôtamâsocik.
- [78] âskaw mân âhpô aya, k-âsiwatahki mahkahkohk aya, wîpayiwinisa, êkwa sinikohtakinikan êkota mîn âya ê-âswastâhk, âh-âyîtaw mân

knitting-machine, and then she would make the stocking until it was long enough, and then she would break off the yarn. And when they had finished two of the legs, they were given to one girl who would then finish knitting the feet, the heel and the feet, and that is how we made many. They, too, must have done that, Mary Minde and her friends.

~~###~~

And also this, I forgot ~

[FA:] which?

[EM:] yes.

[77] Another thing I remember to tell about, to what extent these mothers, these women, had a hard time with everything when they did things for themselves, when washing their clothes simply by hand, using what were called wash-boards, and low tubs, in these they used to haul water for themselves; sometimes they used to haul water from the slough, and heated it and washed clothes, that is what they used to do when they washed clothes. In that way they washed everything, their husband's pants and their own clothes, dresses, and the underclothes one wore, 'in-between-clothes' [between skin and clothes] as they used to be called. They even used to wash blankets and then they used to wring them out by hand. They had nothing to help them, to make it easier for them, when they did this. But because the women worked so hard, I guess, they used to be strong; they made themselves strong so that they could do things for themselves.

[78] Sometimes, perhaps, when the dirty clothes were put in the tub and the washboard was placed to lean against the

ê-kî-itinamihk, îhkatawâhk mân âya ê-kî-itohtatâhk êkoni  
 wîpayiwinisa, êkwa êkotê ê-pônamihk, aya, wayawîtimi hk mohcihk.  
 êkwa ê-nât~ ê-sâsâkihtihk ê-nâtamihk nipi y, ê-pahkopêhk  
 ê-nitawi-kwâpahamihk êkwa ê-kisâkamisikêhk aya, ita  
 kâ-misi-pôh-pônami hki nîpisihtakwa, kisâkamitêwâpoy aya  
 k-âpacihtâhk kisêpêkinikêhki. êkwa âskaw mîna mân ê-kî-osamiht  
 kîkway, êkâ kâ-kaskihtâhk aya ka-pahkwatinamihk aya,  
 wîpâtayiwinisa âskaw aya, ayiwâk nêtawêyih tamihki ka-kanâ tahki,  
 ê-kî-mân-âya-pakâhtâhk mân âya, kisêpêkinikan ê-âpat~ ê-âpatahk  
 ahpô aya, pih~ 'pihk wâpoy' mâna kî-isiyîhkâtêw, lye êkospîhk piko  
 ê-kî-ihtakok. êwakw âpisi s ê-kî-sikinamihk, ka-pahkwatinamihk  
 kîkway aya, k-âkô-wiyîpâk, *stains* k-êtamihk, ka-pahkwatinamihk.  
 êkosi mân ê-kî-isi-pahkwatinahkik isk wêwak, ê-kî-pakâhtâcik  
 ayiwinisa aya, pahk~ wâh-pahkwatinahkwâw[i] âsiskiy, kâ~  
 k-âkô-wiyîpâki ôhi ayiwinisa. êkoni ôh âya, âtiht êtok ôk ôsk-âyak  
 ka-miywêyih tamwak ka-pêhtahkik, tânimayikohk  
 ê-kî-pê-kakâyawisiyit ôtê nâway aya kêhtê-aya — êwako mîna mân  
 âskaw ka-kî-wîhtahkik ayisiyini nâhk, iyikohk ê-kî-kakâyawâtisicik  
 kêhtê-ayak, iyikohk ê-kî-aya~ ê-kî-nihtâ-waskawîstamâsocik aya,  
 tânisi k-ês-âya-miyo-pimâtisicik, êkwa mîna tânisi k-êsi-kanâcihocik,  
 êkwa mîna tânisi k-ês-âya-asamisocik, k-êsi-pimâcihocik. êkoni mân  
 âskaw ka-kî-wîhtahkik ayisiyiniwak, taht ôk âya,  
 kâ-pê-otisâpahtahkik aya. niya pêyak kâ-kî-pê-otisâpahtamân êkwa  
 ôk âyisiyiniwak aya kâ-wîc-îspîhcisîmakik, wîstawâw êkoni  
 ê-pê-wâpahtahkik, ê-kî-mosci-kisêpêkinikêyâhk mân âya,  
 wâh-kanâcihtâyâhki nitayiwinisinâna; êkwa mân âya, îhkatawâhk  
 kâ-nitawi-kisêpêkinikêyâhk, nîpisihk mân ê-kî-akociwêpinamâhk  
 ayiwinisa, êkota mân âya ê-kî-pâstêki. wîpac mâna kî-pâstêwa  
 kâ-kîsopwêk, k-âkociwêpinamihk nîpisihk ayiwinisa. mâka mâna  
 niya wiya, mîn êtokwê kotakak ayisiyiniwak, mistahi  
 nikî-miywêyih têtân mân âya, îhkatawâhk  
 ka-nitawi-kisêpêkinikêyâhk ê-pahkopêyâhk; kiyîsopwêki, iyikohk  
 ê-miywâsik aya, ka-sâpopatâhk miskâta tahkikamâpôhk aya,  
 ka-pahkopêhk aya, tâpiskôc ayiwâk ayisiyiniw aya ê-kakâyawâtisit,

edge, they would hold it on either side and take the dirty clothes to the slough, making a fire there, outside, on the ground. And you went barefoot to get water, you waded into the water and went to dip it up and heated it where you kept making a big fire with willows, in order to use hot water to do the wash. And sometimes you also brought them to a boil when you could not take the dirt out, when you sometimes wanted your dirty clothes cleaner, you used to boil them with soap or lye, it was called, lye was the only thing that existed in those days. You poured in a little of that in order to remove stubborn soiling, stains as they are called, in order to remove them. That is how the women got it out, by boiling the clothes, when they were getting the dirt out, when the clothes were badly soiled. Some of the young people, I guess, will like to hear about these things, how the old people used to be such hard workers back then — and they should also tell about that sometimes among the people, that the old people were such hard workers, that they were so good at fending for themselves, how to live well and how to keep clean and also how to feed themselves, how to make a living. People sometimes should tell about these things, as many as have lived to see them. I am one who has lived to see these things, and the people who are my age-mates, they, too, have seen them, we used to do the laundry by hand, when we were going to clean our clothes; and when we went to do the laundry at the slough, we would throw our clothes on the willow bushes and dry them there. They used to dry quickly on a warm day, when you threw the clothes on the willow bushes. But I, and perhaps other people as well, I very much liked going to do the laundry at the slough, walking into the water when it was warm, it was so good to immerse your legs, to walk into the cold water, it seemed a person was more active, and when you walked

êkwa êkâ êkwayikohk ê-kisisot kâ-pahkopêt. mwêhci mâna niya wiy âya, “âskaw ê-nitawi-mêtawêyân,” nikî-itêyihên, îhkatawâhk kâ-nitawi-kisêpêkinikêyân, “*picnic* ê-kî-ayâyân,” nikî-itêyihên mâna [ê-pâhpit].

[FA:] ê-kî-nîmâyêk?

âskaw mâna, kinwês k-âyâyâhk, nikî-nîmânân mâna, nikî-tahkonênân kîkway ka-mîciyâhk.

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[FA:] ---monahâwasoyêk kayâs ôma ---

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- [79] --- pîhc-âyihk mân âya, êkamâ kahkiyaw kîkway ohc-âyâhk aya, sôskwâc mâna kâsîhkwêwiyâkanihk aya, kî-pakâsimonahâwak awâsisak.

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ahpô aya, sôskwâc mân ê-kî-anâskêhk akohpisahk,<sup>57</sup> êkwa aya, ê-kî-âpacihtâhk aya, kâsîhkwêwiyâkan êkwa aya, pâhkohkwêhon anima, pâhkohkwêhonis aya, ê-ohci-mosci-kisêpêkinihcik. ‘*sponge-bath*’ mân êwako isiyîhkâtamwak, êkosi mâna kî-isi-pakâsimonahâwasowak, osâm pikw êkosi kî-tôcikâtêw, osâm — môya kahkiyaw kîkway ohc-âyâniwiw êkospîhk ita k-âkohcimihcik, osîhcikâtêwa êkwa mân îta, awâsisak ê-akohcimihcik; sôskwâc mân ê-kî-mosci-kisêpêkinâcîk, kâsîhkwêwiyâkan mân ê-kî-âpacihtâcîk.

- [80] êkwa aya, âstamispî ôma niy âya, kâ-nitawi-nihtâwîkit an[a] âya, tastawayask nitânis, *Kathleen*, mistahi kîkway nikî-kiskinohamâkwak aya maskihkîwiskwêwak, tânisi k-êsi-kanâcîhak aya, aw âya,

into the water you were not as hot. To me it sometimes seemed just as if I was going to play, when I went to do the laundry at the slough, I used to think, "I am having a picnic" [*laughs*].

[FA:] Did you use to take food along?

Sometimes, when we were there for a long time, we used to take food along, we used to carry something to eat.

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[FA:] ~~~ and bathing babies in the old days ~~~

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[79] ~~~ indoors, of course, we did not have everything, the children simply used to be washed in a basin.

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Or you simply used to lay out some little blankets and use a basin and a towel, a face-cloth, and they were washed simply with those. They called this a sponge bath, that way they used to wash their children, it was mostly done that way, they did not have anything in those days for them to be put into the water, nowadays there are tubs made where you can put the children into the water; they simply used to wash them using a basin.

[80] And later, when my middle daughter Kathleen was going to be born, the nurses taught me a lot, how to clean the newborn which had been given to me by divine grace.

oskawâsis awa kâ~ kâ-kî-miyikowisiyân. êkos ânim ê-kî-isicik,  
 “anâskê mân âkohpisa aya! mîcisowinâhtikohk êkwa, otina  
 kâshkwêwiyâkan êkwa aya, kisêpêkinikan otina, anima mâna  
 kâ-kâshkwâkêhk!” êkwa kotak mîna mâna kîkway  
 ê-kî-kiskinohamawicik aya, ‘boric’ ê-kî-isiyîhkâtêk, ‘boric acid’  
 ê-kî-isiyîhkâtêk, ohpimê nânitaw wiyâkanisihk aya, kisâkamicêwâpôs  
 aya ka-sîkinamân, êkwa anihi mâna kâ-yôskâki aya, ‘absorbent cotton’  
 isiyîhkâtêwa ê-âkayâsîmohk, ê-yôskâki mân ê-âpacihtâhk, ≠  
 êkotowahk mân âya ê-akohtitâhk, êkwa anim âya, êkota ê~  
 ê-pîwêwêpinamihk anim ê-pîwêyâwahkwâk aya *boric acid*, êkwa  
 ê-kisêpêkinamoht aya ocônisiwâwa, aya, itâmihk ê-kisêpêkinamoht  
 aya ocônisiwâwa, êkâ aya ka-môskipayicik, ê-kî-itwêt ana  
 maskihkîwiskwêw. êkwa, “wâh-nôhaci mîna mâna, êwak ôma  
 k-ôh-kisêpêkinacik aya, k-ôh~ wâh-nônitwâwi k-ôh~  
 k-ôh-kisêpêkinisoyan, êkâ ka-pîkokonêwêpayicik;” êkos âya mân  
 ê-kî-isicik aya maskihkîwiskwêwak. êkosi mân âstamispî niyanân  
 ê-kî-isi-paminâyâhkik oskawâsisak.

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~~ nitânisak mîn âya, ê-kî-aya-kâh-kihci-wikihtocik êkwa  
 ê-ayâwâcik oskawâsisak, nikî-kiskinohamawâwak êkonik kahkiyaw  
 ôhi, êkosi kit-êsi-paminâcik otawâsimisiwâwa.

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~~ anima mîna mân âya, kâw êkwa nika-pê-kîwêtotên anima  
 kisêpêkinikêwin, kâ-kî-mosci-kisêpêkinikêcik. kâ-pipok ôm âya,  
 kâ-kisêpêkinikêyâhk pîhc-âyihk, môy nôh-kaskihtânân mâna  
 k-âkotâyâhk mihcêt kâ-kisêpêkinamâhk ôh âyiwinisa,  
 wayawîtimihk mân ê-kî-nitaw-âkotâyâhk ê-âhkwatiki. êkwa aya,  
 âskaw êkâ kâ-pâstêki, ay-âskawi mâna nikî-pîhtokwatânân,  
 pîhc-âyihk ê-pâsamâhk; ≠ êkosi mân ê-kî-tôtamâhk ôm âya.  
 mihcêt ayisk mân ôh âya, awâsisak k-âyâhcik, wayawîtimihk mâna



That is what they said to me, "Lay out some little blankets on the table and take a basin and take some soap, the one used to wash your face!" And they also taught me another thing, boric it was called, boric acid it was called, to pour a little warm water into a separate little bowl and, using that soft stuff that is called absorbent cotton in English, it is soft, \* you put that kind into the water and sprinkle that powdery boric acid on it, and then you wash their little mouths, you wash the inside of their little mouths so that they won't get a rash, that nurse said. And, "Each time you are going to nurse the baby, you use this to wash them, each time they are going to suckle, you wash yourself with it so that their mouths will not break out in blisters;" that is what the nurses said to me. And that is how we treated babies later on.

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— my daughters, too, when they got married and had babies, I used to teach them all of these things, how to look after their children.

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— and that, too, I will come back to the topic of doing the laundry, when they used to do the laundry by hand. In the winter, when we did the laundry indoors, we were unable to hang up many of the clothes we had washed, and we would go outside and hang them up to freeze. And then, sometimes when they were not dry, we would bring in a few at a time, drying them indoors; \* that is what we used to do. For there was lots of laundry when you had children, we

nikî-akotânân sôskwâc. mâk ôk âtiht kê-nakacihâtâcisk iskwêwak,  
 pêyak nikî-âcimostâk, miton ês ê-kî-kwayask-tôtahk, êwakw ân[a]  
 ê-manâ-kawatimisot aya (âsiyânak mân ê-kî-mosci-kisêpêkinihcik,  
 êkwa âtiht mân ê-kî-nitaw-âkociwêpinâhcik wayawîtimihk aya  
 k-âhkwaciyit, mâk êkonik êtokwê mân âya kî-kawaciwak); aw  
 îskwêw, mistiyâkanihk êsa mân âya ê-kî-ahât kê-kîsi-kisêpêkinât,  
 sôskwâc aya ê-isi-wayawît, ê-kî-wayawîpakitinât êkota  
 ê-âhkwaciyit; êkwa mâna mwêstas ê-piht-~ ê-pihtokwahât,  
 ay-âskaw ê-pâswât, êkw êsa mitoni kî-nakacihâtâw êkâ  
 ka-kawatimisot kê-kî-tôtahk. êwakw ânima ê-kî-miywêyihâmân  
 awa ê-pêhtaw-~ ê-pêhtawak, osâm mân âya kê-kisêpêkinikêhk aya,  
 ê-apwêsihk anima kê-mosci-kisêpêkinikêhk, êkwa nikî-pêhonân  
 mân âtiht aya, êkâ ê-wayawîyâhk iskw âya kê-pâhkopayiyâhk ôma  
 k-âpwêsiyâhk, mwêstas ≠ ê-itohtatâyâhk wayawîtimihk [ê-pâhpit].

[FA:] kî-nayêhtâwan êtikwê mîna wayawîwin, ≠ awâsisak wâwîs  
 kê-pipohk.

- [81] êwako mîn âya, pîhc-âyihk mân âya, askihkwak  
 ê-kî-kanawêyimihcik aya, wiy ê-kî-kakâyawâtisicik iskwêwak,  
 kî-ihtakonwa mâna wayawîtimihk ôh âya wâskahikanisa ita aya,  
 ayisiyiniwak mân âya ê-nitawi-wayawîstamâsocik, nik-êtwân. êkwa  
 ôki pîhc-âyihk kê-kî-kanawêyimâyâhkik askihkwak, nipiy mâna  
 nikî-sîkinênân aya, pîhc-âyihk k-âpacihâyâhkik, êkwa  
 k-ât[i]-âkwâtaskinêcik, êkotowihk mâna aya, 'mîsîwikamikwa'  
 kî-isiyîhkâtêwa [ê-pâhpit], êkotê mân ê-kî-nitawi-sîkiwêpinamâhk  
 ôma. êkos ânima mân ê-kî-~ ê-kî-isi-paminisohk kayâs, askihkwak  
 mân âya, mîna kî-ihtakowak piyisk ê-atâwâkêhk aya,  
 ê-akwanâpowêhikâsocik, êkonik mâna pîhc-âyihk  
 ê-kî-kanawêyimâyâhkik.

~~askihkwak~~

would simply hang the clothes outside. But some of the women who know these things, one of them told me that she really did it right, she avoided getting herself cold (diapers used to be washed by hand, and then some would go outside and throw them high up to freeze, but those [women] probably got cold); this woman would put them in a large bowl when she was finished washing them, and then she simply put them down outside, just by the door, and let them freeze; bringing them inside later and drying a few at a time, that one certainly knew how not to get herself cold when she did this. I really liked what I heard that woman say because when you do the laundry by hand, you sweat, when you do the laundry by hand, and some of us would wait so as not to go outside until we were dry from the sweat, ≠ taking the laundry outside later [*laughs*].

[FA:] It must also have been difficult with relieving oneself, ≠ especially for children in winter.

- [81] That, too, pails were kept indoors, for the women used to be very energetic [in doing all these chores], there used to be little houses outdoors where people would go to relieve themselves, I will say. And these pails which we kept indoors, we used to pour water in there when we made use of them indoors, and then, when they would be over half-full, we would go and pour them out over there, in the outhouses, they used to be called [*laughs*]. That is how people used to look after themselves long ago, and finally there also used to be pails sold with covers, these used to be kept indoors.

*quququ*

— niwîkimâkan aya, nistam an[a] âya, awâsis kâ-kî-ayâwâyâhk,  
iskwêsis, ispî ê-wî-kiskinohamawâyâhk aya k-êsi-nahapit,  
ê-kî-osîhtât apiwinis aya, niwîkimâkan aya, napakihtakwa  
ê-kî-âpacihtât, êkwa anita ita k-âpiwiht ê-kî-payipisahk, êkwa êkotê  
askihkos sipâ ê-kî-ahâyâhk. êkosi ê-kî-is-âya-mâci-kiskinohamawâyâhk  
*Theresa* k-êsi-nahapit. wîpac kî-kiskêyihitam aya êwakw ânima,  
mwêstas aniki kotakak kâ-kiskinohamawâyâhkik ≠ mîn êkoni.

- [82] nanâtohk mâna kî-isi-wîcihisowak sôskwâc ayisiyiniwak, tânis âya  
k-êsi-kanâci-paminisocik, êkâ konita kîkway ôm âya ka-wêpinahkik  
mîn âya, ê-kî-kanâcihtâcik mâna wâskahikana; nawac tâpiskôc  
kayâs kêhtê-ayak mistahi ê-kî-kanâcihocik, ê-itêyihitamân.  
ê-kî-ocihkwanapicik —

[FA:] ê-kî-kanâtapicik

— êha, ê-kî-ocihkwanapicik mân ânim âya, 'sinikohtakinikan' mâna  
kî-isiyîhkâtêw mîn êwakw âya, 'sinikohtakahikan' kî-isiyîhkâtêw aya,  
'brush' k-êsiyîhkâtamâhk êwako. wâwâc ê-kî-wâpamakik âtiht, pihko  
ê-siswêwêpinahkik êkwa êwako ê-ohci-wâpiskahahkik aya, anih âya  
napakihtakwa kâ-kî-kisêpêkinahkik. ≠ mitoni mân ê-kî-wâpiskâyiki  
napakihtakwa. êkwa mîna mân ê-kî-manâ-pahkikawinahkik pimiyy  
aya, aya, kâ-mîcisocik ôm âya, ê~ ê-kî-mâna-kîhkânâkwahk kîkway  
kâ-tômâk; napakihtakwa ôhi kâ~ ê-wâpiskihtakâki; mitoni mân  
ê-kî-kîhkânâkwahki kâ-tômâki —

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— nikâwiy ê-kâh-kisiwâhak kâ-sâ-sîkipicikêyân, kâ-kanâci~

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- [83] — ê-sêsâwipayit [*ê-pâhpit*].

— my husband, when we had our first child, a little girl, at the time when we were going to train her to use the toilet, my husband made a little seat, he used lumber and cut it out there where you sit, and then we put a potty underneath. And that is how we began to train Theresa to use the toilet. Soon she was trained in that, and later we trained \* the others in that also.

[82] People simply used to help themselves in all kinds of ways, how to keep themselves clean, how not to throw garbage around, and they used to clean their houses; the old people of long ago used to keep much cleaner, it seems to me. They used to be on their knees —

[FA.] they used to live in clean houses

— yes, they were on their knees with a scrubber, it used to be called, scrub-brush it used to be called, what we call a brush. Some I even saw sprinkle ashes about and use that to wash the floor white when they washed the floor-boards. \* The floor-boards used to be really white. And then they also used to be careful not to drop any grease when they were eating, anything greasy used to show on these white floor-boards; grease-spots really used to show, —

*sketch*

— my mother would be angry with me when I spilt things —

*scribble*

[83] — becoming stretched [*laughs*].

[FA:] ê-kî-ma-mostohtêhk ôma; aya mîna, nikiskisin, êkây —  
 êkây wîhkâc kîkway mîciwin ê-ohci-wêpinamohk, ahpô mân  
 ôh ôtitâmiyawa iyikohk kwayask —

êha, êkoni mân âya, wînâstakay êkwa omâw, êkwa anihi mîna  
 mitakisiya mostosw-âya, ê-kî-kanâcihtâhk, mân êkoni mân âya,  
 iskwêwak ê-kî-pâsahkik mân êkâ ka-misiwanâtaniyiki, mwêstas  
 êkoni ê~ ê-mîcîcîk, anih ôti kêhcinâ aya, otakisiya anihi, mêtôni  
 mân ê-kî-kanâcihtâcîk êkwa mân ê-kî-kaskâpasahkik. êkosi mân  
 ê-kî-isîhtât nikâwiy, êwak ôhci k-ôh-kiskêyihmân aya, tânis  
 ê-itôtamihk. mitoni mâna kwayask ê-kî-kisêpêkinahk êkwa  
 ê-kî-wiyinowiki,<sup>58</sup> êkwa ê-kî-âpotahahk, itâmihk mân ânim âya,  
 wiyin ê-kî-ihatahk,<sup>59</sup> êkwa waskic miton ê-kanâcihtât êkwa  
 ê-kî-pâsahk mân îta anim âya, kâ-kî-aya-osikwânâsahk kîkway, êkos  
 âyisk mâna kî-itwêwak, 'ê-osikwânâsamihk' kî-itamwak kîkway  
 kâ-kaskâpasahkik; êwakw ânima ê-osikwânâsahk.

[84] pëyakwan, pahkêkin mân âya, kâ-kaskâpasahkik, ≠  
 ê-osikwânâsahkik mîna êwako; ≠ ê-osikwânâstêk ≠ —  
 ê-kî-wîhtamihk mâna kîkway, pahkêkin âtiht ayisk mîna môy âya  
 osikwânâsamwak, êwako mâna kâ-wâpiskâk pahkêkin.

[FA:] âha, miywâsin.

*stststst*

êkos ânima mân âya, ê-kî-is-âya~, wâwâc môy ê-ohci-wêpinahkik  
 oskana. ê-kî-mân-âya~, anihi kâ-cîhcîkosahkik mâna miskana aya,  
 kâ-pânisâwêcîk; ê-kî-nîswahpitahkik mân ôhi oskana, mân êkoni  
 ê-akotâcîk aya, ê-kaskâpasahkik. êkwa mân âya, mîcimâpoy mâna  
 ê-kî~<sup>60</sup>

≈ / ≈

[FA:] You just used to walk; and I also remember that no food was ever thrown away, even the innards were so properly —

Yes; you also used to clean those, the tripe and the bible [i.e., paunch and manyplies], and the guts, in cattle, and the women also dried these so that they would not spoil, as they ate them later, they certainly used to clean those guts out thoroughly and smoke them. My mother used to prepare them like that, that is how I know what you do with them. She used to clean them very thoroughly, they were fat and she turned them inside out, the fat was on the inside, and she really cleaned the surface, and then she dried them where she used to smoke-dry things, for that is what they used to say, you smoke-dry it, they used to call it when they smoked things; she smoke-dried them.

[84] The same with leather, when they smoked it, ≠ they also smoke-dried that; ≠ it was smoke-dried ≠ — they used to name things, for there is also some leather which they did not smoke-dry, that is the leather which is white.

[FA:] Yes, it is beautiful.

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It used to be like that, they did not even throw away the bones. When they had cut all the meat off the bones, when they had cut the meat into sheets, they used to tie the bones together in pairs and hang them up and smoke them. And then they used to make soup —

≈ / ≈

[FA:] wîni.  
 [EM:] wîni.  
 [FA:] êkosi; âha.

- [85] — miskanihk<sup>61</sup> mân ânim âya, ‘wîni’ mân êwako kî-isiyîhkâtêw, aya, ‘oskani-pimiy’ mîna mâna kî-isiyîhkâtêw, pakahkam. êwakw ânim âya, kâ-kas-~ kâ-kaskâpasahkik anih âya oskana, ê-kî-pakâhtâcik mân âya, mîcimâpoy ê-osîhtâcik; êkwa anih ôskana mân âya ê-kî-pâst-~ ê-kî-~ ê-kî-pâstatahahkik mâna, anima wîni ê-otinahkik, êwakw ânim ê-kî-~, mistah ê-kî-wîhkasik êwako. êwakw ânima niya ê-kî-wîhkistamân wîni, môy wîhkâc ê-ohc-âya-paswêskôyoyân êkotowahk kâ-mîciyân, mâka wiyin wiya mâna nikî-paswêskôyon, môy nôh-kaskihtân wiyin ka-mîciyân. mâk ânihi otakisiya, nikâwiy mîna kâ-kî-osîhtât, mistahi mîn êkoni ê-kî-wîhkasiki, môy wîhkâc â-~ ohci-paswêyâwa, ê-kî-pakâhtât mân âya, ≠ êkwa miton âya, ê-kî-kaskâciwasahk. maskawâwa ayis anih âya otakisiya; tâpiskôc mîn ânihi, piko mitoni ka-kaskâciwasamihk aya, wînâstakay êkwa omâw, mitoni piko mîn êkoni ka-kaskâciwahtêki.
- [86] êkwa kotaka anihi kikî-mâmiskôtên mîna wiyâs aya, waskatay anima, êwako mîn ê-~, mitoni mîn êwako ê-maskawâk, piko mîn êwako mitoni ka-kaskâciwahtêk. iyikohk mân âtiht ê-nîh-~ ê-nihtâwitêpocik, nikâwiy ê-kî-âcimostawit aya, pêyak nisîmis ê-wî-wîkihtot nâpêw, “mistahi pêyak ê-nihtâ-piminawasot iskwêw ê-kî-nitomiht,” ê-itwêt, “êwak ôma waskatay ê-tâsawisâwâtahk, êkwa ê-titipinahk,” ê-itwêt. “êkwa ê-tahkopitahk pîminahkwânisa ohc,” îtwêw, “êkwa êkoni êkwa ê-pakâhtât ê-kaskâciwasahk,” ê-itwêt.

*skwâskwâ*

“ — [êkosi] k-êsihtât,<sup>62</sup> mistah ês ê-wîhkasiki anim âya, ê-titipinahk êkwa ê-tahkopitahk; mistah ê-wîhkasiki ê-isîhtât,” ê-itwêt,  
 “ê-mâh-manisahk mwêstas ê-kîsitêyiki,” ê-itwêt.



[FA:] Bone-marrow.  
[EM:] Bone-marrow.  
[FA:] In that way; yes.

[85] — this was in the bone, bone-marrow it used to be called, it also used to be called bone-grease, I believe. After they had smoked the bones, they used to boil that and make soup; and they used to break the bones with a tool and take the bone-marrow out, it tasted very good. I really used to like that bone-marrow, I never got sick from eating too richly when I ate that kind, but with fat, on the other hand, I would get sick, I could not eat fat. But the guts, my mother also used to prepare them, they also tasted very good, they were not too rich, she used to boil them ≠ and cook them until they were really tender. For the guts are tough; just like these others, the tripe and the bible, you have to cook them until they are tender, they also have to be cooked until they are really tender.

[86] And that other meat you have mentioned, the belly [*i.e.*, the abdominal wall, layered with fat], that also is tough, that also has to be cooked until it is tender. Some are such good cooks, my mother used to tell me about the time when one of my younger brothers was going to get married, “A certain woman who was a very good cook was asked to come,” she said, “she cut into the middle of the belly and then rolled it up,” she said, “and then she tied it up with string,” she said, “and then she boiled it until tender,” she said.

*shshshsh*

“— the way she made it, it tasted very good, she rolled and tied it; it tasted very good the way she prepared it,” she said, “and later, when it was cooked done, she sliced it,” she said.

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~~ *bologna* êtokwê ê-kî-osîhtât [*ê-pâhpihk*]!

[FA:] âha. nêki mîna nôhkom êkwa nimosôm mâna  
kâ-minahoyâhk ê-kî-pê-kiskinahamawicik aya, ≠ *blood*  
*sausage* ka-osîhtâyân.

êha, êkotowahk mâka mîn ê-kî-osîhtamâsocik, ê-kî-aswahahkik  
mâna mihko, êkwa mân âya kîkway ê-kî-kikinahkik aya, wiy-~ wiyin  
êtokwê mâna kî-kikinamwak, êkwa nikâwiy wiya ê-wâpamak  
êkotow[a] ê-osîhtât, ê-sikosahk mîna wîhcêkaskosiya, êkota ê-astât,  
ê-sîpahahk anim âya, aya, aya sôskwâc aya — kani sôskwâc pit[a]  
ê-âh-asiwatât aya, môy mâk êtokw ê-sâkaskinahtât, êkot[a] êkwa  
ê-sîkinahk anim âya, mihko anima. mîna kotak êkwa ê-takwastât,  
êkos îs ânima ê-kî-pakâhtât ê-kî-kâh-kipwahpitahk. êkoni anih  
ôtakisiya mîn ê-âpacihtâcîk aya, ≠ *blood sausage* anim âya,  
otakisîhkân êtokwê.

[FA:] âha, kakwâyaki-wîhkasin êtikwê.

êha, mihtko<sup>63</sup> ohci, otakisîhkân, mistahi kî-wîhkasin.  
kî-takahkisîhtâwak mâna kahkiyaw kîkway; mâk âyis, ma kîkway  
ohci-kiht-~kihtimêyhtamwak wiy êkospî ayisiyiniwak. mitoni  
kahkiyaw kîkway ~

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~~ êkoni ôhi kahkiyaw kîkway, ma kîkway ê-ohci-wêpinahkik.

[FA:] namwâc.

môy ka-tâpwêhtamihk mîna mân âtiht aya, anima mân âya,  
'otamiskay' kâ-kî-isiyîhkâtêk aya, pahkêkinohk ê-kî-kikamok. êwako

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— she must have made bologna [*laughter*]!

[FA:] Yes, my grandfather and my grandmother, they used to come and teach me when we butchered, \* how to make blood-sausage.

Yes; they also used to make that kind for themselves, they used to collect the blood and mix something with it, I guess they put fat into it, and I saw my mother prepare that kind, she also chopped onions and put them in, simply stretching the — I forget, she first put it inside but, I guess, she did not fill them all the way up, and then she poured the blood into them. And she also added other things [pepper and salt], and she used to boil them like that, having tied each one shut. They also used the guts \* for this blood-sausage, this sausage, I guess.

[FA:] Yes; it tasted exceedingly good, I guess.

Yes; sausage made from blood, it tasted very good! They used to prepare everything extremely well; for people were not too lazy to do anything in those days. Absolutely everything —

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— [they made use of] everything, they did not throw anything away.

[FA:] Nothing at all.

You wouldn't believe, some also used to use the meat that is stuck to the hide, what used to be called hide-scrappings.

mân ânim âya ê-kî-aya-pahkwatahahkik; êwakw ânima mân êkwa êtokwê kâ-kî-itwêcik aya, 'ê-kî-mihkitahkik' mân âya, ê-kâ-~ ê-pahkwaciwêpahahkik anim otamiskay. êwakw ânima mîna mân ê-kî-mîcicik, otamiskay. ≠ ê-kî-mân-âya-sêkwâpiskinahkik, ê-kâspisahkik. êwakw ânima mîna ê-kî-mîcicik, anima otamiskay.

- [87] mitoni nama kîkway ê-ohci-wêpinahkik. wiyakâc êkwa mâna mênahotwâwi, wâwâc pahkêkinwa ê-wêpinahkik; osâm êkâ aya ê-kiskêyihthahkik k-ês-ôsîhtâcik. mistah ôm êkwa aya ê-misiwanâcihtâyahk kîstanaw kîkway kâ-nêhiyâwiyahk, ~

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~ êkwa ê-itwêyahk, "môy nikaskihtân," ê-itwêyahk, mâka mâna ka-kî-mêkicik anihi kâ-kaskihtâyit kîkway, ka-kî-miyâcik pahkêkinwa mâna. kâ-pipok ka-kî-âhkwatihtâcik êkwa k-âsawinamawâcik<sup>64</sup> ayisiyiniwa aya, ≠ anihi tahto kâ-nihtâ-pahkêkinohkêyit, ≠ ka-kî-aya-miyâcik ≠ mâna, âta wiy âtiht êkos êkwa tôtamwak. nikî-wîhtamâkwak âtiht ôki nêhiyawak, awasi-nîpinohk ê-kî-atâmakik pâyak pahkêkinos,

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~-[apisimôsos]wayâna,<sup>65</sup> êkwa nitânis wiy âya, môso-~ môso-pahkêkin kî-atâmew. pâyak ês ôtê aya (tânis ôma k-êsiyîhkâtêk êwako *Rocky Mountain House*), êkotê mâna pâyak ês îskwew ê-osîhtât pahkêkinwa, êkoni ê-nitawi-miyâcik. ≠ âpihtaw êsa mân ê-miyâcik, êkwa âpihtaw ê-miyikocik kâ-kîsîhtâyit; êkos ê-isi-tipahamawâcik.

[EM:] êkosi mâk êkwa aya ka-kîsîhtânânaw, osâm aya, nêtê piko mîna k-âcimostâkawiyân kotak ≠ nikiskêyihthên ôm âya, ê-nîsôhkamâtoyâhk ôma k-âtotamâhk.

[FA] â, *thank you*, kinanâskomitin mistahi.

They used to knock that off; I guess that is what they meant by the term 'scraping meat off the hide', when they knocked off the hide-scrapings. And they also used to eat that, the hide-scrapings. \* They used to roast them in the oven, cooking them crisp. And they also used to eat them, those hide-scrapings.

[87] They really did not throw anything away. It is too bad today when they butcher and even throw the hide away; because they do not know how to prepare it. We, too, we Crees really are throwing a great deal away now.

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— and we say, "I cannot do it," we say, but they should give it away to someone who does know how to do it, they should give the hides to that one. In the winter they should freeze them and then pass them on to people, \* they should give them to those \* who are good at tanning hides, although some do that now. The winter before last some Crees told me that, I bought one little hide from them,

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— a deer-hide, and my daughter bought a moose-hide. One woman over there (what is it called, Rocky Mountain House), she prepares hides, and they go and give them to her. \* They give her half, when she is finished she gives them back half [of the hides]; that is how they pay her.

[EM:] And with that we will finish now; because you must also be told stories over there \* I know that there are two of us at work telling stories.

[FA:] Well, thank you, I thank you very much.



# Notes to the Text

- 1 nowâhc [?sic]
- 2 niwî-kakwê-kiskisomâwak [sic. -o-; cf. kiskisôm- EM *passim*]
- 3 ka-wîcêwimak [sic. -êwi-]
- 4 kaskihtâyân [sic. *simple conjunct*]
- 5 ê-kî-pê-is-ôhp-~ [sc. ê-kî-pê-is-ôhpikiyân]
- 6 kikiskêyihtê-~ [sc. kikiskêyihtênânaw]
- 7 kwîta-wêyihcikâtêwa [sic: -î-]
- 8 êkwa ânohc [sic. â-]
- 9 ê-kî-mâcatoskêt [sic. -ca-, cf. kâ-kî-mâc-âtoskêt EM27, EM61;  
cf. mâtatoskê-]
- 10 nikah-miywêyihên [sic: nikah]
- 11 tahto-aya [sic: -o, a-; cf. tahtw-âskiy EM3]
- 12 niwî-nêhiyawâh [sc. niwî-âkayâsimoh]
- 13 ka-nêhiyawêyân [sc. ka-âkayâsimoyân]
- 14 kâyâpic [sic, cf. êyâpic EM *passim*]
- 15 nowâhc [?sic]
- 16 ka-wîcêwimak [sic: -êwi-]
- 17 ê-kî-êtokwê-nisis-kakwê-miskamawât [sic]
- 18 ka-wîcêwimak [sic: -êwi-]
- 19 kiwî-kakwê-âh-onâpêminâwâw [sic: âh]
- 20 êhâ [sic: -â]
- 21 cêsos [sic, cf. cîsas EM *infra*]
- 22 kihcihtwâwi-mariy [sic: -a-]
- 23 cîsas [sic, cf. cêsos EM *supra*, *infra*]
- 24 cêsos [sic; cf. cîsas EM *supra*]
- 25 kâ-âh-otinahk [sic. âh]

- 26 ê-mosci-nâcitâpêyân [sic: nâci-]  
 27 kâ-nâtitâpêyân [sic: nâti-]  
 28 ê-kî-ôсахkik [sic: -ô-]  
 29 ayiwâkipayicik [sic: *simple conjunct*]  
 30 k-ôhpikihki [sic: -hki; cf. -ki EM63]  
 31 kayâciç [?sic]  
 32 ê-ihatakohki [sic: -hki; cf. -ki EM *passim*]  
 33 ohpikihki [sic: -hki; cf. -k EM63, *simple conjunct*]  
 34 kîkw-âyak [sic]  
 35 ê-kî-is-ôh-âya-onâpêmit [sic]  
 36 kêyâpic [sic; cf. êyâpic EM *passim*]  
 37 wâpikwaniya [sic: -wa-]  
 38 nêhiyaw-masinîwina [sic; cf. nêhiyaw- EM *passim*]  
 39 kî-owikiwak [sic; cf. wîki- EM *passim*]  
 40 wâhyawîs [sic; cf. wâhyawês EM77]  
 41 kêyâpic [sic; cf. êyâpic EM *passim*]  
 42 ây-âhci [sic: â- ; cf. ay, âh]  
 43 ê-kwîtâpacihtâciç [sic: -î-]  
 44 ê-kî-mâcatoskêt [sic: -ca-, cf. kâ-kî-mâc-âtoskêt EM27, EM61, cf. mâtatoskê-]  
 45 kîspin-~ [sc. kîspinatâci]  
 46 otêhiminâni-cêpihka [sic: c-; cf. ocêpihka EM71]  
 47 ~ [sc. nama] kîkway êsa mân ê-ohci-mîciçik  
 48 kaskihtâciç [sic: *simple conjunct*]  
 49 ê-kî-wâpisk-~ [sc. ê-kî-wâpiskahikêciçik]  
 50 nikah-sâkôhtân [sic: nikah]  
 51 ê-kî-mosci-nâtitâpêt [sic: nâti-]  
 52 ~ [sc. môy] nôh-~ nôh-nakacihtân  
 53 ê-kâh-kiskisomitociç [sic: -o-; cf. kiskisômîto- EM30]  
 54 ê-itapihkêt [?sic]  
 55 kanihk [sic; cf. kani]  
 56 tâni [?sic]  
 57 akohpisahk [sic; sc. akohpisa(h)]  
 58 ê-kî-wiyinowiki [sic: -owiki; cf. -oyikî]  
 59 ê-kî-ihatahk [sic; *both stem and gloss tentative*]  
 60 ê-kî-~ [sc. ê-kî-osîhtâciç]  
 61 miskanihk [?sic]  
 62 ~ [sc. êkosi] k-êsîhtât  
 63 mihtko [?sic; cf. mihko EM86]  
 64 k-âsawinamawâciç [sic: -awi-]  
 65 ~-[sc. apisimôsos]wayâna



# Cree–English Glossary

## STEM-CLASS CODES

|     |   |
|-----|---|
| NA  | animate noun  |
| NI  | inanimate noun  |
| NDA | animate noun, dependent                               |
| NDI | inanimate noun, dependent                             |
| VAI | verb of type AI (animate actor, usually intransitive) |
| VII | verb of type II (inanimate actor, intransitive)       |
| VTA | verb of type TA (animate goal, transitive)            |
| VTI | verb of type TI (inanimate goal, usually transitive)  |
| PR  | pronoun   |
| IPC | indeclinable particle                                 |
| IPV | indeclinable preverb particle                         |
| INM | indeclinable nominal                                  |

All noun and verb entries in this glossary end in a hyphen, indicating that the form given in the glossary is a stem.

Only some stems are identical to words; most Cree words consist of stems combined with inflectional endings. In the case of noun stems in post-consonantal *-w-*, the stem-final *-w-* does not appear in the singular form of the word.

Dependent noun stems (listed as a set at the start of the glossary) have a hyphen both at the end and at the beginning: such stems also require a personal prefix.

FOR TRANSITIVE VERB stems belonging to the VTA and VTI types, the primary goal (or object) for which the verb is inflected is indicated by the notations *s.o.* and *s.t.*, to be read 'someone' and 'something', respectively:

**kitâpam-** VTA look at *s.o.*

**kitâpaht-** VTI look at *s.t.*

The secondary goal (or object), which is not specified by inflection, is conventionally indicated by the notation (*it/him*):

**pamihtamaw-** VIA tend to (*it/him*) for *s.o.*, look after (*it/him*) for *s.o.*

(*cf.* **pamih-** VTA tend to *s.o.*, look after *s.o.*)

For transitive verb stems belonging to the VAI type, the corresponding notation is (*it*):

**âpacihtâ-** VAI use (*it*), make use of (*it*)

(For a fuller survey of verb types and their syntactic relations *cf.* Wolfart 1996: 402–4.)

Lexical entries used exclusively in Freda Ahenakew's comments are marked by an asterisk.

## GLOSSARY

- ahkwan**– *NDI* heel [*e.g.*, mahkwan]
- askatay**– *NDI* abdominal wall, belly (of animal) [*e.g.*, waskatay]
- awâsimis**– *NDA* child [*e.g.*, kitawâsimisinawak]
- ayisiyinîm**– *NDA* people, followers [*usually plural*;  
*e.g.*, kitayisiyinîmak]
- câhkös**– *NDA* female cross-cousin; sister-in-law (woman speaking)  
[*e.g.*, nicâhkös]
- cânis**– *NDA* daughter [*diminutive*; *e.g.*, nicânis]
- cihciy**– *NDI* hand [*e.g.*, ocihciy]
- ciwâm**– *NDA* male parallel cousin (man speaking); [*Christian*:] brethren  
[*e.g.*, kiciwâminawak]
- cônis**– *NDI* mouth [*diminutive*; *e.g.*, ocônisiwâwa]
- hkwâkan**– *NDI* face [*e.g.*, ohkwâkan]
- iyinîm**– *NDA* people, followers [*usually plural*; *e.g.*, otiyinîma]
- îcayisiyiniw**– *NDA* fellow person, fellow human  
[*sic*: -a-; *e.g.*, kîcayisiyiniñaw]
- îci-kiskinohamawâkan**– *NDA* fellow student, school-mate  
[*e.g.*, nîci-kiskinohamawâkanak]
- îk**– *NDI* house, dwelling, home [*e.g.*, nîkikhk]
- îscâs**– *NDA* male cross-cousin, brother-in-law (man speaking) [*diminutive*;  
*e.g.*, wîscâsa]
- îstâw**– *NDA* male cross-cousin; brother-in-law (man speaking) [*e.g.*, wîstâwa]
- îtisân**– *NDA* sibling [*e.g.*, nîtisânak]
- îw**– *NDA* wife [*e.g.*, wîwiwâwa]
- kâwiy**– *NDA* mother, mother's sister [*e.g.*, kikâwînawak]
- kâwîs**– *NDA* mother's sister; step-mother [*e.g.*, nikâwîs]
- kosis**– *NDA* son [*e.g.*, okosisa]
- manâcimâkan**– *NDA* father-in-law (woman speaking)  
[*e.g.*, nimanâcimâkan]
- mis**– *NDA* older sister [*e.g.*, omisa]
- mosôm**– *NDA* grandfather, grandfather's brother [*e.g.*, kimosôm]
- nâpêm**– *NDA* husband [*e.g.*, onâpêmiwâwa]
- nîkîhikw**– *NDA* parent [*e.g.*, nîkîhikonânak]
- ôhcâwîs**– *NDA* father's brother; step-father [*e.g.*, ôhcâwîsa]
- ôhkom**– *NDA* grandmother, grandmother's sister, "great-aunt"  
[*e.g.*, nôhkom]
- ôhtâwiy**– *NDA* father, father's brother; [*Christian*:] Heavenly Father  
[*e.g.*, kôhtâwîñaw]
- ôhtâwîhkâwin**– *NDA* godfather; "step-father" [*e.g.*, ôhtâwîhkâwîna]
- ôsisim**– *NDA* grandchild [*e.g.*, kôsisiminawak]
- sikos**– *NDA* father's sister, mother's brother's wife; mother-in-law,  
father-in-law's brother's wife, "aunt" [*e.g.*, nisikosak]

- sis-** *NDA* mother's brother, father's sister's husband; father-in-law, father-in-law's brother [*e.g.*, *nisisak*]  
**-sit-** *NDI* foot [*e.g.*, *misita*]  
**-sîmis-** *NDA* younger sibling [*e.g.*, *nisîmis*]  
**-skan-** *NDI* bone [*e.g.*, *miskana*]  
**-skât-** *NDI* leg [*e.g.*, *miskâta*]  
**-stês-** *NDA* older brother [*e.g.*, *nistês*]  
**-takisiy-** *NDI* intestines, guts, entrails [*e.g.*, *mitakisiya*]  
**-tawêmâw-** *NDA* male parallel cousin; female cross-cousin's husband (woman speaking) [*e.g.*, *nitawêmâw*]  
**-tânis-** *NDA* daughter [*e.g.*, *nitânisak*]  
**-tâs-** *NDA* leggings, trousers, pants [*e.g.*, *mitâsa*]  
**-têh-** *NDI* heart [*e.g.*, *kitêhinawa*]  
**-wâhkômâkan-** *NDA* relative [*e.g.*, *niwâhkômâkanak*]  
**-wîcêwâkan-** *NDA* companion, partner [*e.g.*, *kiwîcêwâkaniwâwak*]  
**-wikimâkan-** *NDA* spouse, housemate [*e.g.*, *niwikimâkan*]  
**ah-** *VTA* place s.o.  
**ahpô** *IPC* even, or  
**akâmaskîhk** *IPC* across the water, overseas  
**akâwât-** *VTI* wish for s.t., desire s.t.  
**akihtê-** *VII* be counted  
**akim-** *VTA* count s.o.  
**akociwêpin-** *VIA* throw s.o. over top (*e.g.*, onto willow bushes)  
**akociwêpin-** *VTI* throw s.t. over top (*e.g.*, onto willow bushes)  
**akohcim-** *VIA* immerse s.o. in water (*e.g.*, baby)  
**akohp-** *NI* blanket  
**akohpis-** *NI* small blanket [*diminutive*]  
**akohtitâ-** *VAI* put (it) in water, add (it) to water (*e.g.*, boric acid)  
**akotâ-** *VAI* hang (it) up  
**akwanaho-** *VAI* cover oneself, be covered (*e.g.*, by a blanket)  
**akwanâhkwêyâmo-** *VAI* cover one's face in flight, flee with one's face covered; hide by rapidly covering one's face  
**akwanâpowêhikâso-** *VAI* be covered as vessel capable of containing liquid, have a lid (*e.g.*, pot)  
**amiskw-** *NA* beaver  
**ana** *PR* that [*demonstrative*; *e.g.*, *ana*, *aniki*, *anihi*; *anima*, *anihi*]  
**anâskê-** *VAI* spread a blanket  
**ani** *IPC* [*emphatic enclitic*]  
**anima** *IPC* it is that; the fact that [*predicative*]  
**anita** *IPC* at that place, there  
**anohc** *IPC* now, today  
**apahkwât-** *VTI* make a roof over s.t.  
**apahkwâtê-** *VII* have a roof, be roofed

**api-** *VAI* sit, be situated; stay  
**apihkât-** *VTA* braid s.o.; knit s.o. (*e.g.*, stocking)  
**apihkât-** *VTI* braid s.t.; knit s.t.  
**apihkê-** *VAI* knit, do knitting  
**apihkêpicikan-** *NI* knitting machine  
**apisâsin-** *VII* be small  
**apiscis-** *VTI* cut s.t. into small pieces  
**apiscisasi-** *VAI* cut (it) into very small pieces [*diminutive*; cf. *apiscis-*]  
**apisimôsos-** *NA* deer  
**apisimôsoswayân-** *NA* deer-hide  
**apisis** *IPC* a little  
**apisisisi-** *VAI* be small  
**apiwinis-** *NI* seat, chair  
**apîwikamikw-** *NI* sitting room, living room  
**apwêsi-** *VAI* sweat, perspire  
**apwêsiwin-** *NI* sweating, labouring  
**asahkêwikamikw-** *NI* ration house  
**asam-** *VTA* feed s.o., give s.o. to eat  
**asamastimwân-** *NA* green-feed, oats [*SIC*: *NA* with reference to oats]  
**asamiso-** *VAI* feed oneself  
**asawâpam-** *VTA* watch out for s.o., lie in watch for s.o.  
**ascascwâs-** *NI* curds, cottage cheese  
**ascikêwikamikw-** *NI* storage room, storage building  
**asên-** *VTA* reject s.o.  
**asên-** *VII* reject s.t., turn s.t. back; shirk s.t., run away from s.t.  
**asikan-** *NA* sock, stocking  
**asiniy-** *NA* rock, stone [*e.g.*, *asiniy kê-kîsisot* 'quick-lime']  
**asiskiy-** *NI* earth, soil, dirt; clay  
**asiskîwihkwê-** *VAI* have soil on one's face, have dirt on one's face  
**asiskîwikamikos-** *NI* mud shack [*diminutive*]  
**asiwaso-** *VAI* be inside  
**asiwatan-** *VII* be inside  
**asiwatâ-** *VAI* put (it) inside  
**askihkos-** *NA* little pail, little pot [*diminutive*]  
**askihkw-** *NA* pail, pot  
**askihtakosi-** *VAI* be green  
**askihtakwâ-** *VII* be green  
**askipwâw-** *NI* potato  
**askiti-** *VAI* be raw, be uncooked (*e.g.*, flour)  
**askiy-** *NI* earth, land, country; [*pl.*] fields under cultivation, pieces of farmland  
**askîwi-pimiy-** *NI* coal oil, petroleum  
**aspapi-** *VAI* sit against something, sit on something (*e.g.*, blanket)

156 *kwayask ê-kî-pê-kiskinowâpahtihicik*

**ayahikâkan**– *NI* hiller, tool for covering potatoes with earth  
**ayahikê**– *VAI* cover things with earth, hill things (*e.g.*, potatoes)  
**ayahk** *IPC* ah, well [*hesitatory*; *cf.* aya, ayi]  
**ayamihâ**– *VAI* pray, say prayers; participate in a religious observance  
**ayamihâhtah**– *VTa* make s.o. go to church, take s.o. to mass  
**ayamihâwin**– *NI* prayer, saying prayers; religious observance; religion;  
the Roman Catholic church  
**ayamihcikêwin**– *NI* reading; [*Christian*.] bible verse  
**ayamihêstamaw**– *VTa* say prayers for s.o.  
**ayamihêwâtisi**– *VAI* be of religious disposition  
**ayamihêwi-kîsikâw**– *NI* Sunday  
**ayamihêwi-saskamon**– *NA* the host; Holy Communion  
**ayamihêwikamikw**– *NI* church, church building  
**ayamihêwiskwêw**– *NA* nun  
**ayamihêwiyiniw**– *NA* priest  
**ayamihtâ**– *VAI* read (it)  
**ayâ**– *VAI* be there, live there  
**ayâ**– *VAI* have (it)  
**ayâ**– *VII* be there, exist  
**ayâw**– *VTa* have s.o.  
**ayâwahkahw**– *VTa* bury s.o. in the ground  
**ayêhkwêsis**– *NA* young castrated bull; steer [*diminutive*]  
**ayêhkwêw**– *NA* castrated bull; ox  
**ayi** *IPC* ah, well [*hesitatory*; *cf.* aya, ayahk]  
**ayinânêwimitanaw** *IPC* eighty  
**ayis** *IPC* for, because [*cf.* ayisk]  
**ayisiyiniw**– *NA* person, human being  
**ayisiyiniwi**– *VAI* be a person, be a human being  
**ayisk** *IPC* for, because [*cf.* ayis]  
**ayiwâk** *IPC* more; [*in numeral phrases*] plus  
**ayiwâkêyim**– *VTa* think more of s.o., regard s.o. more highly  
**ayiwâkipayi**– *VAI* have more than enough, have a surplus, have plenty  
**ayiwêpi**– *VAI* rest, take a rest  
**ayiwinis**– *NI* clothes  
**ayiwinisis**– *NI* clothes [*diminutive*]  
**ayîki-pîsimw**– *NA* the month of April  
**â** *IPC* ah, oh [\*; *exclamatory*; *cf.* âw]  
**âcim**– *VTa* tell s.o., tell something to s.o.  
**âcimo**– *VAI* tell things, tell a story  
**âcimostaw**– *VTa* tell s.o. about (it), tell s.o. a story  
**âcimostâto**– *VAI* tell one another about (it), tell stories to one another  
**âcimowin**– *NI* story, what is being told  
**âcimôh**– *VTa* make s.o. tell about (it), make s.o. tell a story

**âh-âyítaw** *IPC* on both sides [*reduplicated*]  
**âha** *IPC* yes [\*; cf. êha]  
**âhc-âyâ-** *VAI* move one's abode, move from one place to another  
**âhcanis-** *NA* ring  
**âhci piko** *IPC* still, nevertheless [*adversative*]  
**âhkamêyimo-** *VAI* persist in one's will  
**âhkami** *IPV* persistently, unceasingly, unwaveringly  
**âhkosi-** *VAI* be sick  
**âhkosiwikamikw-** *NI* hospital  
**âhkwaci-** *VAI* freeze, be frozen  
**âhkwatihcikan-** *NI* refrigerator; freezer  
**âhkwatihât-** *VAI* let (it) freeze, freeze (it)  
**âhkwatin-** *VII* be frozen  
**âhkwâtisi-** *VAI* be stern, be sharp, be of severe disposition  
**âkayâsimo-** *VAI* speak English  
**âkô** *IPV* covered, shielded  
**âkô-wiyipâ-** *VII* be covered in dirt  
**âkwâtaskinê-** *VAI* be quite full (e.g., pail), be more than half full  
**âniskôkwât-** *VII* sew s.t. on as an extension  
**âniskôstê-** *VII* extend, be extended  
**âpaci-** *VIA* use s.o., make use of s.o.  
**âpacihcikan-** *NI* tool, appliance, machine  
**âpacihcikanis-** *NI* small tool, small appliance [*diminutive*]  
**âpacihtâ-** *VAI* use (it), make use of (it)  
**âpatan-** *VII* be used, be useful  
**âpatisi-** *VAI* be used, be useful  
**âpihtaw** *IPC* half  
**âpihtâ-tipiskâ-** *VII* be midnight  
**âpotah-** *VTI* turn s.t. upside down, turn s.t. inside out  
**âsawi** *IPV* in passing something on  
**âsawinamaw-** *VTA* pass (it/him) on to s.o. [*sic: -awi-; cf. âsônamaw-*]  
**âsay** *IPC* already  
**âsiyân-** *NA* loin-cloth, diaper  
**âskaw** *IPC* once in a while  
**âsôhtatâ-** *VAI* lean (it) across something  
**âsônê** *IPC* especially, in particular  
**âsôskamaw-** *VTA* infect s.o.  
**âstamipayi-** *VAI* become less, run low (e.g., money)  
**âstamispî** *IPC* more recently  
**âswastâ-** *VAI* place (it) to lean against something  
**âta** *IPC* although  
**âtawêyiht-** *VTI* reject s.t.



**âtiht** *IPC* some  
**âtot**– *VTI* tell about s.t.  
**âw** *IPC* ah, oh [*exclamatory*]  
**âwacimihtê**– *VAI* haul firewood  
**âwatamâso**– *VAI* haul (it/him) for oneself  
**âwatâ**– *VAI* haul (it)  
**âyiman**– *VII* be difficult  
**âyimanohk** *IPC* in a difficult place  
**âyimêyiht**– *VTI* consider s.t. difficult  
**âyimisi**– *VAI* have a difficult time; be of difficult disposition  
**âyimî**– *VAI* have a difficult time, have a difficult task  
**âyimôm**– *VTa* gossip about s.o.  
**capahcâsin**– *VII* be low [*diminutive*]  
**câpihcicikan**– *NA* [*man's name*:] Handle  
**cêskwa** *IPC* wait; [*in negative clauses*:] not yet  
**cêsos**– *NA* Jésus [*sic, as in French; cf. cîsas*–]  
**cikêmâ** *IPC* of course, naturally  
**cimatê**– *VII* stand erect  
**cî** *IPC* [*question marker*]  
**cîhcîkos**– *VII* cut meat off s.t. (*e.g.*, bone)  
**cîkahoso**– *VAI* chop oneself  
**cîki** *IPC* close by  
**cîsas**– *NA* Jesus [*sic, as in English; cf. cêsos*–]  
**côsap**– *NA* Joseph  
**êha** *IPC* yes  
**êkamâ** *IPC* it is not the case [*predicative*]  
**êkâ** *IPC* not [*cf. êkây, êkâya*]  
**êkây** *IPC* not [*cf. êkâ, êkâya*]  
**êkâya** *IPC* not [*cf. êkâ, êkây*]  
**êkos îsi** *IPC* thus, in that way; that is how it is  
**êkosi** *IPC* thus, in this way  
**êkospî** *IPC* then, at that time  
**êkota** *IPC* there, at that place  
**êkotê** *IPC* over there  
**êkotowahk** *IPC* of that kind  
**êkotowihk** *IPC* in that place  
**êkwa** *IPC* then; and  
**êkwayâc** *IPC* only now, for the first time [*\**]  
**êkwayikohk** *IPC* up to that point  
**êsa** *IPC* reportedly  
**êskwa** *IPC* wait [*\**; *cf. cêskwa*]  
**êtikwê** *IPC* presumably, I guess [*\**; *sic: -i-*; *cf. êtokwê*]

**êtokwê** *IPC* presumably, I guess  
**êwako** *PR* that one [*resumptive demonstrative; e.g., êwako, êkonik, êkoni; êwako, êkoni*]  
**êyâpic** *IPC* still [*also kâyâpic*]  
**hêy** *IPC* hey [*exclamatory*]  
**ihkin-** *VII* occur, take place  
**ihhtopiponwêwin-** *NI* having so many years, the number of one's years, one's age [*sic: iht-; cf. itahtopiponwê-*]  
**ihtako-** *VAI* exist  
**ihtakon-** *VII* exist  
**ihitasi-** *VAI* be so many, be as many  
**ihatan-** *VII* exist there [*?sic, both stem and gloss tentative*]  
**ihâtwin-** *NI* abode, place of residence  
**isi** *IPC* thus  
**isi** *IPV* thus  
**isiyîhkâso-** *VAI* be called thus, have such a name  
**isiyîhkât-** *VTA* call s.o. thus, give s.o. such a name  
**isiyîhkât-** *VTI* call s.t. thus, give s.t. such a name  
**isiyîhkâtê-** *VII* be called thus, have such a name  
**isih-** *VTA* make s.o. thus  
**isihcikêwin-** *NI* what is thus done, such activities  
**isihk-** *VTI* bother with s.t. thus  
**isihkaw-** *VTA* bother s.o. thus  
**isihtâ-** *VAI* make (it) thus  
**isko** *IPC* so far  
**isko** *IPV* so far  
**iskonikowisi-** *VAI* be left over (*e.g., to survive*) by the powers  
**iskosi-** *VAI* be so tall, be of such height  
**iskwêsis-** *NA* girl, little girl  
**iskwêw-** *NA* woman, female adult  
**iskwêyâc** *IPC* at last, at the end  
**ispahtâ-** *VAI* run there or thus  
**ispastâ-** *VAI* place (it) so high, pile (it) so high  
**ispayi-** *VAI* move thus, drive there  
**ispayin-** *VII* occur thus, happen thus  
**ispi** *IPC* at such a time, then  
**ispihcâ-** *VII* extend thus, be of such size (*e.g., country*)  
**ispihtisi-** *VAI* extend thus, be of such age  
**it-** *VTA* say thus to s.o., say thus of s.o.  
**it-** *VTI* say thus of s.t., say thus about s.t.  
**ita** *IPC* there  
**itahkamikisi-** *VAI* do things thus  
**itahtopiponê-** *VAI* be so many years old [*\*; sic: -nê-, cf. itahtopiponwê-*]

**itahtopiponwê**– *VAI* be so many years old  
**itakiso**– *VAI* be counted thus, cost so much; be held in such esteem  
**itamahciho**– *VAI* feel thus, be in such health [*e.g.*, *nānitaw itamahciho*– ‘feel unwell’]  
**itapihkât**– *VII* braid s.t. thus; knit s.t. thus  
**itapihkê**– *VAI* braid thus, knit thus [\*; ?*sic*: *record*]  
**itaskitê**– *VII* stand thus (*e.g.*, lodges)  
**itastâ**– *VAI* place (it) thus  
**itastê**– *VII* be placed thus; be written thus  
**itâciho**– *VAI* travel thus, lead one’s life thus  
**itâcihowin**– *NI* travelling thus, leading one’s life thus  
**itâcimo**– *VAI* tell thus, tell a story thus  
**itâcimostaw**– *VIA* tell s.o. thus about (it), tell s.o. such a story  
**itâhkôm**– *VIA* be thus related to s.o., have s.o. as such a relative, use such a kin-term for s.o.  
**itâmihk** *IPC*: inside (*e.g.*, mouth), underneath (*e.g.*, one’s clothes)  
**itâpatan**– *VII* be thus used, be of such use  
**itâspinêm**– *VIA* call s.o. thus in anger, angrily call s.o. such a name, thus scold s.o. in anger  
**itâtisi**– *VAI* act thus, be of such a disposition  
**itê** *IPC*: there, over there  
**itêyiht**– *VII* think thus of s.t.  
**itêyihâtâkwan**– *VII* be thus thought of  
**itêyim**– *VIA* think thus of s.o.  
**itin**– *VII* hold s.t. thus  
**itisahamaw**– *VIA* send (it/him) to s.o. thus  
**itito**– *VAI* say thus to one another, say thus about one another  
**itohtah**– *VIA* take s.o. there or thus  
**itohtatâ**– *VAI* take (it) there or thus  
**itohtê**– *VAI* go there or thus  
**itowahk** *IPC*: this kind  
**itowihk** *IPC*: in this place  
**itôt**– *VTI* do thus, act thus [*cf.* *tôt*–]  
**itôtamôh**– *VIA* make s.o. act thus  
**itwê**– *VAI* say thus  
**iyaskohc** *IPC*: next in sequence  
**iyâyaw** *IPC*: preferably, rather  
**iyikohk** *IPC*: so much, to such an extent  
**iyinimin**– *NI* blueberries  
**iyinîsi**– *VAI* be clever  
**iyisâho**– *VAI* resist, resist temptation, exercise restraint  
**iyisâhowin**– *NI* resistance, resisting temptation, restraint  
**ih** *IPC*: lo! look! [*exclamatory*]

**ihkatawâw**– *NI* slough, marsh  
**k-ôsihkosiwayâniw** *INM* [*man's name.*] Ermineskin  
*[literally Has-an-Ermineskin]*  
**kahkiyaw** *IPC* every, all  
**kakâyawâtisi**– *VAI* be hard-working, be of industrious disposition  
**kakâyawisî**– *VAI* be hard-working, be industrious  
**kakêskihkêmo**– *VAI* counsel people, preach at people  
**kakêskim**– *VTA* counsel s.o., preach at s.o.  
**kakêskimiso**– *VAI* counsel oneself  
**kakwâtakêyiht**– *VTI* be tormented, be tormented about s.t.  
**kakwâtakihtâ**– *VAI* suffer because of (it), have difficulties because  
of (it)  
**kakwâtaki**– *VAI* suffer, have difficulties  
**kakwâyaki** *IPV* greatly, extremely [*\**]  
**kakwê** *IPV* try, attempt to  
**kakwêcim**– *VTA* ask s.o. a question  
**kanak** *IPC* for a short while  
**kanawâpam**– *VTA* look at s.o.; look after s.o.  
**kanawâpokê**– *VAI* look after a household, keep house  
**kanawêyiht**– *VTI* look after s.t., take care of s.t.  
**kanawêyihitamôh**– *VTA* ask s.o. to look after (it/him), leave (it/him) to be  
looked after by s.o.  
**kanawêyim**– *VTA* look after s.o., take care of s.o.  
**kanâci** *IPV* clean  
**kanâcih**– *VTA* clean s.o.  
**kanâciho**– *VAI* clean oneself  
**kanâcihtâ**– *VAI* clean (it), clean (it) out (*e.g.*, intestine)  
**kanâcinâkosi**– *VAI* look clean, give a clean appearance  
**kanâtan**– *VII* be clean  
**kanâtapi**– *VAI* live in a clean house [*\**]  
**kanâtâpâwatâ**– *VAI* wash (it) clean with water  
**kani** *IPC* oh yes, I just remembered, I had forgotten [*cf.* kanihk]  
**kanihk** *IPC* oh yes, I just remembered, I had forgotten [*cf.* kani]  
**kaskâciwahtê**– *VII* be boiled until tender  
**kaskâciwas**– *VTI* boil s.t. until tender  
**kaskâpahtê**– *VII* be smoked  
**kaskâpas**– *VTI* smoke s.t.  
**kaskâpasw**– *VTA* smoke s.o.  
**kaskâpiskah**– *VTI* can s.t., preserve s.t.  
**kaskiho**– *VAI* be able, be competent  
**kaskihtamâso**– *VAI* earn (it) for oneself  
**kaskihtâ**– *VAI* be able to do (it)  
**kaskihtâwin**– *NI* ability to do (it), competence

**kaskikwâso**— *VAI* sew, do one's sewing  
**kaskikwâsopayihcikanis**— *NI* sewing machine [*diminutive*]  
**kaskikwâsopayihcîkâkê**— *VAI* do machine-sewing with (it), use (it)  
to machine-sew  
**kaskikwâswâkan**— *NI* sewing machine  
**kaskikwât**— *VTI* sew s.t.  
**kaskikwâtamaw**— *VTA* sew (it/him) for s.o.  
**kaskikwâtamâso**— *VAI* sew (it/him) for oneself  
**kaskikwâtiso**— *VAI* sew for oneself  
**kaskitêsi**— *VAI* be black  
**kaskitêwatisw**— *VTA* dye s.o. (e.g., stocking) black  
**kaskitêwâpahtê**— *VII* give off black smoke  
**katâc** *IPC* insistently; [*in negative clause.*] necessarily  
**katikoni**— *VAI* sleep over, spend the night  
**katisk** *IPC* just now, exactly; [*in negative clause.*] not merely  
**kawaci**— *VAI* be cold, experience cold  
**kawatim**— *VTA* get s.o. cold, expose s.o. to cold  
**kawatimiso**— *VAI* get oneself cold  
**kawikah**— *VTI* chop s.t. down, cut s.t. down  
**kawisimo**— *VAI* lie down, go to bed  
**kayâciç** *IPC* the spare, the surplus [*?sic, both record and gloss highly tentative*]  
**kayâhtê** *IPC* before, previously  
**kayâs** *IPC* long ago  
**kayâsi** *IPN* long-ago, old-time  
**kayâsiyâkan**— *NA* [*man's name.*] Old-Pan  
**kâ-mahihkani-pimohtêw** *INM* [*man's name:*] Walks-like-a-Wolf  
**kâh-kipîhçi** *IPC* stopping now and then [*reduplicated*]  
**kâh-kîhtwâm** *IPC* again and again [*reduplicated*]  
**kâhcitin**— *VTI* catch s.t.  
**kâhkêwakw**— *NI* dried meat  
**kâkikê** *IPC* always, forever  
**kâsisi**— *VAI* be sharp, be scratchy (e.g., wool)  
**kâsîhkwâkê**— *VAI* wash one's face with (it), use (it) to wash one's face  
**kâsîhkwêwiyâkan**— *NI* wash-basin  
**kâsînamaw**— *VTA* wipe (it) off for s.o.; [*Christian:*] forgive s.o.  
**kâsînamâso**— *VAI* wipe (it) off for oneself; [*Christian:*] have one's sins  
forgiven, obtain forgiveness  
**kâsînamâto**— *VAI* wipe (it) off for one another; [*Christian:*] forgive  
one another  
**kâsiyâkanê**— *VAI* wash dishes, do the dishes  
**kâskah**— *VTI* scrape s.t. off  
**kâso**— *VAI* hide, hide oneself  
**kâspis**— *VTI* heat s.t. until crisp

**kâwi** *IPC* again  
**kêcikopit-** *VTI* pull s.t. free, pull s.t. out  
**kêhcinâ** *IPC* surely, for certain  
**kêhtë-ay-** *NA* old person, elder [*e.g.*, kêhtë-ayak]  
**kêhtë-ayiwi-** *VAI* be an old person, be an elder  
**kêhtëskwêw-** *NA* old woman, old lady  
**kêkâ-mitâtahtomitanaw** *IPC* ninety  
**kêkâc** *IPC* almost  
**kêswân** *IPC* by coincidence  
**kêtahtawê** *IPC* suddenly; at one time  
**kêyâpic** *IPC* still [*sic*; cf. êyâpic]  
**kihç-âyamihêwiyiniw-** *NA* bishop  
**kihç-ôkimâw-** *NA* king; government [*e.g.*, kihç-ôkimânâhk  
'the government']  
**kihçêyiht-** *VTI* think highly of s.t.  
**kihçêyihitamaw-** *VTA* think highly of (it/him) for s.o.  
**kihçêyihâtâkwan-** *VII* be highly thought of  
**kihçêyim-** *VTA* think highly of s.o.  
**kihçi-kîsikw-** *NI* heaven  
**kihçi-wîki-** *VAI* live formally; [*Christian*.] live in residence  
**kihçi-wîkihto-** *VAI* be formally married in church  
**kihçi-wîkihtowin-âhcanis-** *NA* wedding ring  
**kihçi-wîkihtowin-** *NI* formal marriage, Holy Matrimony  
**kihçi-wîkim-** *VTA* marry s.o. formally in church  
**kihçihtwâwi** *IPN* of exalted character, venerable, holy  
[*e.g.*, kihçihtwâwi-côsap 'Holy Joseph']  
**kihtimêyiht-** *VTI* be tired of s.t.  
**kikamohtâ-** *VAI* attach (it), put (it) on something  
**kikamon-** *VII* be attached, be on something  
**kikamôh-** *VTA* attach s.o., put s.o. (*e.g.*, yarn) on something  
**kikin-** *VTI* put s.t. on something, add s.t. in (*e.g.*, baking-powder)  
**kikisk-** *VTI* wear s.t.  
**kikiskaw-** *VTA* wear s.o. (*e.g.*, stocking, ring)  
**kimiwan-** *VII* rain, be rainy  
**kimoti-** *VAI* steal (it); be a thief  
**kinosêw-** *NA* fish  
**kinosi-** *VAI* be long, be tall  
**kinwâ-** *VII* be long, be tall  
**kinwês** *IPC* for a long time  
**kîpwahpit-** *VTI* pull s.t. close, tie s.t. close  
**kisâkamicêwâpôs-** *NI* warm water [*diminutive*]  
**kisâkamis-** *VTI* heat s.t. up as liquid  
**kisâkamisikê-** *VAI* heat a liquid; make tea

**kisâkamitêwâpoy-** *NI* hot water  
**kisât-** *VTI* stay with s.t., hold fast to s.t.  
**kiscikânis-** *NA* grain, seed [*diminutive*]  
**kiscikânis-** *NI* garden [*diminutive*]  
**kiscikêsi-** *VAI* plant seeds; have a small garden [*diminutive*]  
**kisê-manitow-** *NA* God the kind, the compassionate God; [*Christian:*]  
     Merciful God  
**kisê-manitowi-pîkiskwêwin-** *NI* God's word  
**kisêpêihtakinikê-** *VAI* wash a wooden floor, wash floor-boards  
**kisêpêkin-** *VTA* wash s.o.  
**kisêpêkin-** *VTI* wash s.t.  
**kisêpêkinikan-** *NI* soap  
**kisêpêkinikê-** *VAI* wash things, do the laundry  
**kisêpêkinikêwin-** *NI* laundry, doing the laundry  
**kisêpêkiniso-** *VAI* wash oneself  
**kisêwâtisi-** *VAI* be kind, be of compassionate disposition  
**kisêwâtisiwin-** *NI* kindness, compassion  
**kisêyiniw-** *NA* old man, elder  
**kisin-** *VII* be very cold weather  
**kisipipayin-** *VII* come to an end, run out  
**kisis-** *VTI* warm s.t. up, heat s.t. up  
**kisiso-** *VAI* be warm, be hot  
**kisiwâh-** *VTA* anger s.o., make s.o. angry  
**kisiwâk** *IPC* nearby  
**kisiwiyo-** *VAI* complain about work, be angry about one's work  
**kisikitot-** *VTA* speak to s.o. in anger [*sic: -î-*]  
**kisim-** *VTA* anger s.o. by speech  
**kisistaw-** *VTA* be angry with s.o., stay angry with s.o.  
**kiskêyih-** *VTI* know s.t.  
**kiskêyihâmâ-** *VAI* have spiritual knowledge  
**kiskinahamaw-** *VTA* teach s.o., teach (it) to s.o. [*\*; sic. -a-; cf.*  
     kiskinohamaw-]  
**kiskinohamaw-** *VTA* teach s.o., teach (it) to s.o.  
**kiskinohamawâkan-** *NA* student  
**kiskinohamâkê-** *VAI* teach things  
**kiskinohamâkosi-** *VAI* be a student, be in school  
**kiskinohamâkosiwin-** *NI* being a student, going to school; schoolwork,  
     homework  
**kiskinohamâso-** *VAI* teach oneself  
**kiskinohamâto-** *VAI* teach one another  
**kiskinohamâtowikamikw-** *NI* school, school-house  
**kiskinohamâtowin-** *NI* teaching, education  
**kiskinowâpahtih-** *VTA* teach s.o. by example

**kiskinowâpahtihwê-** *VAI* teach people by example  
**kiskinowâpam-** *VTA* watch s.o.'s example  
**kiskisi-** *VAI* remember  
**kiskisom-** *VTA* remind s.o. [*sic*; cf. *kiskisôm-*]  
**kiskisomîto-** *VAI* remind one another [*sic*, cf. *kiskisômîto-*]  
**kiskisopayi-** *VAI* think of something, suddenly remember  
**kiskisototaw-** *VTA* remember s.o.  
**kiskisôm-** *VTA* remind s.o. [*also* -o-]  
**kiskisômîto-** *VAI* remind one another [*also* -o-]  
**kiskiwêh-** *VTI* utter s.t. as a prophesy, utter prophesies  
**kiskiwêhw-** *VTA* utter prophesies to s.o., utter prophesies about s.o.  
**kispakikwât-** *VTI* sew s.t. thickly  
**kistikân-** *NA* grain, seed; sheaf of grain  
**kistikân-** *NI* field, arable land  
**kistikânikamikw-** *NI* granary  
**kistikê-** *VAI* seed things, plant things  
**kitahamaw-** *VTA* advise s.o. against (it/him)  
**kitâ-** *VAI* eat (it) up, eat (it) completely  
**kitâpaht-** *VTI* look at s.t.  
**kitâpam-** *VTA* look at s.o.  
**kitimah-** *VTA* be mean to s.o., treat s.o. badly  
**kitimâk-ôhpikih-** *VTA* raise s.o. in poverty; raise s.o. as an orphan  
**kitimâkêyihito-** *VAI* feel pity towards one another, love one another  
**kitimâkêyihutowin-** *NI* feeling pity towards one another, loving one another  
**kitimâkêyim-** *VTA* feel pity towards s.o., be kind to s.o., love s.o.  
**kitimâkinaw-** *VTA* take pity upon s.o., lovingly tend s.o.  
**kitimâkinâso-** *VAI* pity oneself, feel sorry for oneself  
**kitimâkisi-** *VAI* be pitiable, be poor  
**kitot-** *VTA* speak to s.o., address s.o.  
**kiya** *PR* you (sg.) [\*]  
**kiyawâw** *PR* you (pl.)  
**kiyâm** *IPC* let it be, let there be no further delay; please  
**kiyânaw** *PR* we-and-you (incl.)  
**kiyipa** *IPC* soon  
**kiyipikin-** *VII* grow quickly  
**kiyokaw-** *VTA* visit s.o.  
**kiyokâto-** *VAI* visit one another  
**kiyokê-** *VAI* visit people, pay a visit  
**kiyôtê-** *VAI* visit afar, travel to visit  
**kîhkâm-** *VTA* scold s.o.  
**kîhkânâkwan-** *VII* be clearly visible  
**kîhkâtêyihâtâkwan-** *VII* be held in high esteem, be prominent



**kîhkâtêyim**– VTA hold s.o. in high esteem  
**kîhtwâm** IPC again  
**kîkisêpâ** IPC early in the morning  
**kîkw-ây** NA which one; what kind [*e.g.*, kîkw-âyak]  
**kîkway** PR something, thing; [*in negative clause:*] anything, any; [*indefinite*]  
**kîkwây** PR what [*interrogative*]  
**kîmôc** IPC secretly, stealthily  
**kîsapihkât**– VTI braid s.t. to completion; knit s.t. to completion  
**kîsi** IPV completely, to completion  
**kîsih**– VTA complete s.o. (*e.g.*, stocking), finish preparing s.o.  
     [*sic:* -ih-]  
**kîsikâ**– VII be day, be daylight  
**kîsikâw**– NA day, daylight  
**kîsis**– VTI cook s.t. to completion  
**kîsiso**– VAI be cooked to completion  
**kîsitê**– VII be cooked to completion  
**kîsihtâ**– VAI finish (it), complete (it)  
**kîskatah**– VTI chop s.t. through  
**kîskicihcêpit**– VTA tear s.o.'s hand off, tear s.o.'s finger off  
**kîskipotâ**– VAI saw (it) through  
**kîsopwê**– VII be hot weather  
**kîsowâ**– VII be warm, provide warmth  
**kîsowihkaso**– VAI warm oneself by fire, keep oneself warm by fire  
**kîspin** IPC if  
**kîspinat**– VTA earn enough to buy s.o. (*e.g.*, horse)  
**kîspinat**– VTI earn enough to buy s.t.  
**kîspôh**– VTA feed s.o. until full, get s.o. (horse) fully fed  
**kîstanaw** PR we-and-you (incl.), too; we-and-you (incl.) by contrast  
**kîwâc-âwâsis**– NA orphan  
**kîwâtisi**– VAI be orphaned, be an orphan  
**kîwê**– VAI return home  
**kîwêhtah**– VTA take s.o. home  
**kîwêhtatâ**– VAI take (it) home  
**kîwêtinohk** IPC in the north  
**kîwêtot**– VTI return home to s.t.  
**kîwêtotaw**– VTA return home to s.o.  
**konita** IPC in vain  
**kosikwan**– VII be heavy  
**koskoh**– VTA startle s.o., surprise s.o.  
**koskon**– VTA wake s.o. up  
**kost**– VTA fear s.o.  
**kost**– VTI fear s.t.

**kotak** *PR* other, another [e.g., kotakak, kotaka]  
**kotawânâpiskw-** *NI* stove [*sic*: *NI*]  
**kotiskâwêwatimw-** *NA* race-horse [*sic*: -a-]  
**kôhkôs-** *NA* pig  
**kwayask** *IPC* properly, right  
**kwayaski** *IPV* properly  
**kwayâc** *IPC* ready, prepared  
**kwayâci** *IPV* in readiness, in preparation  
**kwayâtastamaw-** *VTA* put (it/him) aside in readiness for s.o.  
**kwayâtastamâso-** *VAI* put (it/him) aside in readiness for oneself  
**kwayâtastâ-** *VAI* place (it) in readiness, put (it) aside in readiness  
**kwâhkotênikê-** *VAI* start a fire, set things aflame  
**kwâpah-** *VTI* dip s.t. out  
**kwâpikê-** *VAI* go for water, haul water  
**kwêh-kwêkwask** *IPC* back and forth [*reduplicated*]  
**kwêski-** *VAI* turn around  
**kwîlawêyihcikâtê-** *VII* be missed, be in short supply  
**kwîtâpacihtâ-** *VAI* be short of (it) to use, lack tools  
**ma ci** *IPC* is it not the case [*\*, predicative*]  
**ma kîkway** *PR* nothing  
**mac-âyiwi-** *VAI* be bad, be evil  
**maci** *IPV* bad, evil  
**macikwanâs-** *NI* weed  
**mahkahkw-** *NI* barrel, tub  
**mahti** *IPC* let's see, please  
**mamihcim-** *VTA* boast about s.o.  
**mamihcimo-** *VAI* be boastful  
**mamihcisi-** *VAI* be proud  
**mamisî-** *VAI* place reliance  
**mamisîtotaw-** *VTA* rely on s.o.  
**manahikan-** *NI* cream  
**manâ** *IPC* avoiding to do something, careful not to  
**manâcih-** *VTA* treat s.o. with respect  
**manâcihtâ-** *VAI* treat (it) with respect  
**manâcim-** *VTA* speak to s.o. with respect, speak of s.o. with respect  
**manêsi-** *VAI* have run out of (it), lack (it)  
**manicôs-** *NA* insect, bug  
**manipit-** *VTI* pull s.t. free, pull s.t. out  
**manis-** *VTI* cut s.t.  
**manisw-** *VTA* cut s.o.  
**manîtow-** *NA* God  
**manîtowî-masinahikan-** *NI* God's book, the Bible  
**mariy-** *NA* Marie, the Virgin Mary [*sic*, as in French Marie]

**masinah-** *VTI* mark s.t., draw s.t.; write s.t.  
**masinahamâso-** *VAI* draw (it) for oneself; write (it) for oneself,  
     write oneself  
**masinahikan-** *NI* book; written document, will  
**masinahikâtê-** *VII* have marks, have writing; be written  
**masinahikê-** *VAI* write things; write, be literate  
**masinahikêh-** *VTA* hire s.o.  
**masinahikêwin-** *NI* writing; letter, character  
**masinihtatâ-** *VAI* trace (it), use (it) as pattern  
**masinipayiwin-** *NI* picture, photograph  
**maskawâ-** *VII* be hard, be strong  
**maskawâtisi-** *VAI* be strong, be of strong disposition  
**maskawisî-** *VAI* be strong  
**maskawisîwin-** *NI* strength  
**maskihkiwiskwêw-** *NA* nurse  
**maskimotêkinw-** *NI* sacking, cloth from flour-sacks  
**maskisin-** *NI* moccasin, shoe  
**maskosiy-** *NI* grass, hay  
**maskwacîsihk** *INM* [*place-name*:] Hobbema, Alberta [*locative*; *literally* at  
     Bear's Hill]  
**matwân cî** *IPC* I believe, I wonder  
**mawimoscikê-** *VAI* pray, wail  
**mawiso-** *VAI* pick berries  
**mayaw** *IPC* as soon as  
**maywês** *IPC* before [*cf.* maywêsk]  
**maywêsk** *IPC* before [*cf.* maywês]  
**mâcatoskê-** *VAI* start to work [*sic* -c-, -a-]  
**mâci** *IPV* begin  
**mâcihtâ-** *VAI* begin doing (it)  
**mâcika** *IPC* for instance  
**mâcipayin-** *VII* begin to run (*e.g.*, tape-recorder) [\*]  
**mâci-** *VAI* hunt, go hunting  
**mâka** *IPC* but  
**mâkaw-ôhtâwîmâw-** *NA* All-Father, Father-of-All  
**mâmawi** *IPN* all together, all as a group [*e.g.*, mâmawi-ayisiyiniw-]  
**mâmawi-wîcihitowin-** *NI* all helping together, general cooperation  
**mâmawôhkamâto-** *VAI* work together at (it/him) as a group  
**mâmawôpi-** *VAI* sit together, hold a meeting  
**mâmiskôm-** *VTA* talk about s.o., discuss s.o.  
**mâmiskôt-** *VTI* talk about s.t., discuss s.t.  
**mâmiskôtamaw-** *VTA* discuss (it/him) for s.o.  
**mâmitonêyihcikan-** *NI* mind; thought, worry  
**mâmitonêyih-** *VTI* think about s.t., worry about s.t.

**māmitonēyih̄tēstamāso**– *VAI* think about (it/him) for oneself, plan for oneself  
**māmitonēyim**– *VTA* think about s.o., worry about s.o.  
**māna** *IPC* usually, habitually  
**māskôc** *IPC* perhaps, I suppose [*cf.* mās̄kôt]  
**māskôt** *IPC* perhaps, I suppose [*cf.* mās̄kôc]  
**māto**– *VAI* cry, wail  
**māyamahciho**– *VAI* fare ill, be sick  
**māyatih̄kop̄iway**– *NI* sheep's fleece; wool  
**māyātan**– *VII* be ugly, be bad  
**māyi** *IPV* bad, evil  
**māyi-tôt**– *VTI* do s.t. evil  
**māyi-tôtaw**– *VTA* do evil to s.o., harm s.o.  
**māyinikēwin**– *NI* wrong-doing, evil deed  
**māyipayi**– *VAI* fare badly; suffer a death, be bereaved  
**mēki**– *VAI* give (it/him) away, release (it/him); give (her) in marriage  
**mēkwā** *IPV* while, during  
**mēkwāc** *IPC* while, during  
**mēstinikē**– *VAI* use things up, exhaust things, spend it all  
**mētawē**– *VAI* play; gamble  
**mētoni** *IPC* really [*cf.* mitoni]  
**micimin**– *VTA* hold on to s.o.  
**miciminamaw**– *VTA* hold on to (it/him) for s.o.  
**miciminamôh**– *VTA* make s.o. hold on to (it/him)  
**mihcēt** *IPC* many, much  
**mihcēti**– *VAI* be numerous, be plentiful  
**mihcētôsē**– *VAI* have many children, have numerous offspring  
**mihcētaw** *IPC* many times  
**mihkit**– *VTI* scrape s.t. (meat) off the hide  
**mihkw**– *NI* blood [*e.g.*, mihko]  
**miht**– *NI* firewood, piece of firewood [*e.g.*, mihti, mihta]  
**mihtât**– *VTI* regret s.t.  
**minaho**– *VAI* kill an animal, make a kill  
**minahōstamaw**– *VTA* kill an animal for s.o., make a kill for s.o.  
**minahōstamāso**– *VAI* kill an animal for oneself, succeed in a kill  
**minihkwē**– *VAI* drink (it), have a drink; drink, abuse alcohol  
**minihkwēs̄ki**– *VAI* habitually abuse alcohol, be an alcoholic  
**minihkwēwin**– *NI* drinking, alcohol abuse  
**misakāmē** *IPC* all the way  
**misatimokamikw**– *NI* horse-barn  
**misatimw**– *NA* horse  
**misatimwāyow**– *NI* horse-tail; tail-hair of a horse

**misawâc** *IPC* in any case  
**misâ-** *VII* be big  
**misâskwatômin-** *NI* saskatoon berry  
**misi** *IPV* big, greatly  
**misikiti-** *VAI* be big (in height or girth)  
**misipocikê-** *VAI* run things (e.g., hide) over a sharp edge  
**misipotâ-** *VAI* run (it) (e.g., hide) over a sharp edge  
**misisihtâ-** *VAI* make (it) big  
**misiw itê** *IPC* all over, everywhere  
**misiwanâcihiso-** *VAI* ruin oneself, destroy oneself; commit suicide  
**misiwanâcihtâ-** *VAI* ruin (it), destroy (it)  
**misiwanâtan-** *VII* be ruined, be destroyed  
**misiwê** *IPC* all over  
**misiwêminakin-** *VTI* put beads all over s.t.; cover s.t. with beads  
**misk-** *VTI* find s.t.  
**miskamaw-** *VTA* find (it/him) for s.o.  
**miskaw-** *VTA* find s.o.  
**miskotâkay-** *NI* coat, dress  
**mistahi** *IPC* very many, lots  
**mistikokamikw-** *NI* log-house  
**mistikowat-** *NI* wooden box, trunk  
**mistikw-** *NI* pole, log, rail  
**mistiyâkan-** *NI* big dish, platter, large bowl  
**mitâtahtomitanaw** *IPC* one hundred  
**mitâtahtomitanaw-maskimot** *IPC* a hundred bags, one hundred bags  
**mitoni** *IPC* really [cf. mêtoni]  
**miy-** *VTA* give (it/him) to s.o.  
**miyawât-** *VTI* enjoy s.t.; have fun, be joyful  
**miyawâtamowin-** *NI* enjoyment; fun, joyfulness  
**miyikowisi-** *VAI* be given (it/him) by the powers  
**miyito-** *VAI* give (it/him) to one another  
**miyo** *IPV* good  
**miyo-kakêskikhêmwîn-** *NI* good counselling, good preaching  
**miyo-kisih-** *VTA* finish s.o. well; educate s.o. well  
**miyo-pikiskwêwîn-** *NI* good speech; [*Christian:*] the good news  
**miyo-tôt-** *VTI* do s.t. good  
**miyo-tôtamowin-** *NI* good deed, good works  
**miyo-tôtaw-** *VTA* do s.o. a good turn  
**miyoht-** *VTI* like the sound of s.t.  
**miyohtah-** *VTA* guide s.o. well  
**miyohtwâ-** *VAI* be good-natured, be of pleasant character  
**miyokihtâ-** *VAI* be good at growing (it)

**miyomahciho**– *VAI* fare well, feel well, be in good health or spirit  
**miyonâkohcikê**– *VAI* have one's property look nice, have things look prosperous  
**miyonâkwan**– *VII* look good, have a nice appearance, look prosperous  
**miyopayin**– *VII* work well, run well  
**miyosi**– *VAI* be good, be beautiful  
**miyosihâtâ**– *VAI* make (it) good, make (it) beautiful  
**miyoskamin**– *VII* be early spring  
**miyô**– *VAI* be good at something  
**miywâpisin**– *VAI* like the look of something  
**miywâsin**– *VII* be good  
**miywëyih**– *VTI* consider s.t. good, like s.t.  
**miywëyim**– *VTA* consider s.o. good, like s.o.  
**mîci**– *VAI* eat (it)  
**mîcimâpoy**– *NI* broth, soup  
**mîciso**– *VAI* eat, have a meal  
**mîcisowinâhtikw**– *NI* dining table, table  
**mîciwin**– *NI* food  
**mîkis**– *NA* bead  
**mîkisasâkay**– *NI* beaded coat, beaded jacket  
**mîkisiyiwini**– *NI* beaded clothing  
**mîkisihkahcikê**– *VAI* bead things, do beadwork  
**mîkisihkahcikêwin**– *NI* beading, beadwork  
**mîkisihkaht**– *VTI* bead s.t., put beads on s.t.  
**mîkisiwi**– *VII* be beaded  
**mîkiwâhp**– *NI* lodge, tipi  
**mîna** *IPC* also, again  
**mînis**– *NI* berry  
**mînom**– *VTA* straighten s.o. out, correct s.o. verbally  
**mîsiwikamikw**– *NI* outhouse, toilet  
**mohcihk** *IPC* on the bare ground  
**mosci** *IPV* merely, without instrument  
**moscikwâso**– *VAI* sew by hand  
**moscikwât**– *VTI* sew s.t. by hand  
**mostohtê**– *VAI* walk (without conveyance)  
**mostoso-wiyâs**– *NI* beef  
**mostosw**– *NA* cattle, cow  
**mostosw-âya** *IPC* of a cow, in matters bovine  
**mostoswayân**– *NA* cow-hide  
**mow**– *VTA* eat s.o. (e.g., bread)  
**môhcowi**– *VAI* be crazy, be silly  
**môniyâw**– *NA* non-Indian, Whiteman  
**môsâpêwi**– *VAI* be a bachelor, be unmarried, be single

**môsihtâ**– *VAI* sense (it), feel (it)  
**môskipayi**– *VAI* break out in a rash, in sores (*e.g.*, with thrush)  
**môskomo**– *VAI* talk oneself into crying, cry while talking  
**môso-pahkêkin**– *NI* finished moose-hide  
**môso-wiyâs**– *NI* moose-meat  
**môsw**– *NA* moose [*e.g.*, môswa]  
**môtêyâpiskw**– *NI* bottle  
**môy kakêtihk** *IPC* a great many  
**môya** *IPC* not [*cf.* namôya]  
**mwêhci** *IPC* exactly  
**mwêstas** *IPC* later, subsequently  
**nahapi**– *VAI* sit down in one's place, be properly seated  
**nahastâ**– *VAI* put (it) in its place, put (it) away  
**nahin**– *VTA* bury s.o., hold a funeral for s.o.  
**nakacihtâ**– *VAI* be familiar with doing (it), be practised at (it)  
**nakat**– *VTA* leave s.o. behind; die and leave s.o. behind  
**nakat**– *VTI* leave s.t. behind  
**nakatamaw**– *VTA* leave (it/him) behind for s.o.  
**nakataskê**– *VAI* leave the earth behind, depart the world, die  
**nakayâh**– *VTA* get s.o. accustomed to something, break s.o.  
     (*e.g.*, horse)  
**nakayâsk**– *VTI* be accustomed to s.t., be comfortable with s.t.  
**nakayâskaw**– *VTA* be accustomed to s.o., be comfortable with s.o.,  
     be familiar with s.o.  
**nakiskaw**– *VTA* encounter s.o., meet s.o.  
**nakî**– *VAI* stop, come to a stop  
**nama kîkway** *IPC* nothing  
**nama wîhkâc** *IPC* never  
**namatê**– *VAI* be nonexistent, have disappeared  
**namôya** *IPC* not [*cf.* môya]  
**namwâc** *IPC* no, not [\*]  
**nanahiht**– *VTI* listen well to s.t., obey s.t.  
**nanahihtaw**– *VTA* listen well to s.o., obey s.o.  
**nanâskom**– *VTA* thank s.o., speak words of thanks to s.o.  
**nanâtohk** *IPC* variously, various kinds  
**nanâtohkokwâso**– *VAI* sew patchwork blankets  
**nanâtohkôskân** *IPC* all kinds of things  
**naniwêyatwê**– *VAI* joke, tell a joke  
**napakaskisin**– *NI* flat moccasin  
**napakâ**– *VII* be flat  
**napakihtakw**– *NI* flat lumber, board  
**napakikamikos**– *NI* flat-roofed log-house [*diminutive*]  
**naskomo**– *VAI* respond, make a verbal response

**nawac** *IPC* more, better, rather  
**nawac piko** *IPC* sort of, kind of, approximately; more or less  
**nawasôn-** *VTA* choose s.o.  
**nawasôn-** *VTI* choose s.t.  
**nawasônamaw-** *VTA* choose (it/him) for s.o.; make a choice for s.o.  
**nawaswât-** *VTA* pursue s.o., chase after s.o.  
**nawaswât-** *VTI* pursue s.t., chase after s.t.  
**nayaht-** *VTI* carry s.t. on one's back  
**nayahto-** *VAI* carry one another on one's back; ride up on one another (e.g., beads)  
**nayêhtâwan-** *VII* be difficult, be troublesome [\*]  
**nayêhtâwêyim-** *VTA* find s.o. difficult, find s.o. troublesome  
**nayêhtâwipayi-** *VAI* run into difficulties, experience trouble  
**nayêstaw** *IPC* only  
**nâcimihtê-** *VAI* fetch firewood, go for firewood  
**nâcitâpê-** *VAI* go and drag (it) back, fetch (it) by cart [*sic*, cf. nâtitâpê-]  
**nâha** *PR* that one yonder [*demonstrative*, e.g., nâha, nêki; nêma]  
**nânitaw** *IPC* simply; something, anything; something bad, anything bad  
**nâpêsis-** *NA* boy, little boy  
**nâpêw-** *NA* man, male adult  
**nâpêwasikan-** *NA* men's socks  
**nât-** *VTA* fetch s.o.  
**nât-** *VTI* fetch s.t.  
**nâtamaw-** *VTA* fetch (it/him) for s.o.  
**nâtamâso-** *VAI* fetch (it/him) for oneself  
**nâtâmototaw-** *VTA* flee to s.o., seek refuge with s.o.  
**nâtitâpê-** *VAI* go and drag (it) back, fetch (it) by cart [*also* nâcitâpê-]  
**nâtwâh-** *VTI* chop s.t. off something  
**nâway** *IPC* behind; in the past  
**nêhiyaw-** *NA* Cree Indian, Indian  
**nêhiyaw-masinîwin-** *NI* Cree design, Cree motif, Indian design, Indian motif [*sic*: -w-]  
**nêhiyawê-** *VAI* speak Cree  
**nêhiyawêwin-** *NI* speaking Cree, the Cree language  
**nêhiyawî** *IPV* Cree, Indian  
**nêhiyawî-wîhowin-** *NI* Cree name, Indian name  
**nêhiyawîyîhkâso-** *VAI* have a Cree name, have an Indian name  
**nêhiyawî-** *VAI* be a Cree Indian, be an Indian  
**nêpêwîh-** *VTA* shame s.o., put s.o. to shame  
**nêpêwîsi-** *VAI* be ashamed, be shy  
**nêsowâtîsi-** *VAI* be weak, have a weak constitution  
**nêsowîsi-** *VAI* be weak, be near death



**nêê** *IPC* over there  
**nihtâ** *IPV* good at, competent, practised  
**nihtâwiki-** *VAI* be born  
**nihtâwiminakinikê-** *VAI* be good at sewing on beads  
**nihtâwisihcikê-** *VAI* be good at making things  
**nihtâwitêpo-** *VAI* be good at cooking  
**nikikomin-** *NI* a certain berry [*literally* otter-berry]  
**nikohtât-** *VII* chop s.t. for firewood  
**nikohtê-** *VAI* collect firewood, chop firewood  
**nikohtêstamâso-** *VAI* make firewood for oneself, make one's own firewood  
**nikohtêwin-** *NI* making firewood  
**nikotwâsik** *IPC* six  
**nikotwâsomitanaw-askiy** *IPC* sixty years  
**nipahâhkatoso-** *VAI* starve to death, die from starvation  
**nipahiso-** *VAI* kill oneself, commit suicide  
**nipahtamaw-** *VTA* kill (it/him) for s.o., make a kill for s.o.  
**nipâ-** *VAI* sleep, be asleep  
**nipêwikamikw-** *NI* bedroom  
**nipêwin-** *NI* bed  
**nipiy-** *NI* water  
**nipimakan-** *VII* be dead  
**nisitawêyihcikâtê-** *VII* be recognised  
**nisitawêyim-** *VTA* recognise s.o.  
**nisitoht-** *VII* understand s.t.  
**nisitohtaw-** *VTA* understand s.o.  
**nistam** *IPC* first, at first, for the first time  
**nisti-** *VAI* be three in number  
**nisto** *IPC* three  
**nistopiponwê-** *VAI* be three years old  
**nistosâp** *IPC* thirteen  
**nistw-âskiy** *IPC* three years  
**nitawâpam-** *VTA* go to see s.o., go to visit s.o.  
**nitawâwê-** *VAI* go looking for eggs, go to collect eggs  
**nitawêyiht-** *VTI* want s.t.  
**nitawêyihitamaw-** *VTA* want (it/him) for s.o., want (it/him) from s.o.  
**nitawêyim-** *VTA* want s.o., want (it/him) of s.o.  
**nitawi** *IPV* go and  
**nitâhtâm-** *VTA* borrow (it/him) from s.o.  
**nitohtaw-** *VTA* listen to s.o.  
**nitohtâkowisi-** *VAI* be heard by the powers  
**nitom-** *VTA* invite s.o.  
**niton-** *VTI* look for s.t.  
**nitotamaw-** *VTA* ask s.o. for (it/him)

**niya** *PR* I  
**niyanân** *PR* we (excl.)  
**niyâk** *IPC* in the future  
**niyânan** *IPC* five  
**niyânani-** *VAI* be five in number  
**nîhc-âyihk** *IPC* down, below  
**nîhcipit-** *VTA* pull s.o. down, drag s.o. down  
**nîhtin-** *VTI* take s.t. down, unload s.t.  
**nîkân** *IPC* in front, in the lead  
**nîmâ-** *VAI* take provisions  
**nîmihito-** *VAI* dance with one another, dance  
**nîmihitowin-** *NI* dance  
**nîpawi-** *VAI* stand, stand up, stand erect, stand fast  
**nîpawistamaw-** *VTA* stand up for s.o., be a witness (e.g., at wedding) for s.o.  
**nîpâ-ayamihâ-** *VAI* celebrate midnight mass (at Christmas)  
**nîpêpi-** *VAI* sit up with someone dead or dying; hold a wake  
**nîpin-** *VII* be summer  
**nîpisiy-** *NI* willow, willow bush  
**nîpisihkopâw-** *NI* stand of willows, willow-patch  
**nîpisihtakw-** *NI* willow piece, willow trunk  
**nîpisi-** *NI* willow branch, willow switch; little willow [*diminutive*]  
**nîsi-** *VAI* be two in number  
**nîso** *IPC* two  
**nîsôhkamâto-** *VAI* work together at (it/him) as two  
**nîsta** *PR* I, too; I by contrast  
**nîstanân** *PR* we (excl.), too; we (excl.) by contrast  
**nîsw-âskiy** *IPC* two years  
**nîsw-âyamihêwi-kîsikâw** *IPC* two weeks  
**nîswahpiso-** *VAI* be harnessed as two, be a team of two  
**nîswahpit-** *VTI* tie s.t. together as two (e.g., bones)  
**nîswapi-** *VAI* sit as two, be situated as two, come together as two [\*]  
**nîswâw** *IPC* twice [\*]  
**nowâhc** *IPC* ?better, ?more properly [?sic, ?nowâc; *both record and gloss highly tentative*]  
**nôcih-** *VTA* pursue s.o., hunt s.o.  
**nôcihcikê-** *VAI* trap things  
**nôcihcikêwaskiy-** *NI* trapping territory, trapline  
**nôcihtâ-** *VAI* pursue (it), work at (it)  
**nôcikinôsêwê-** *VAI* be engaged in fishing  
**nôcisipê-** *VAI* be engaged in duck-hunting  
**nôcokwêsiw-** *NA* old woman, old lady [*diminutive*; also *nôtokwêsiw-*]  
**nôh-** *VTA* suckle s.o., nurse s.o.  
**nôhtê** *IPV* want to, desire to

**nôhtêhkatê**– *VAI* be hungry, want food  
**nôhtêpayi**– *VAI* run short, be in want  
**nôhtêsin**– *VAI* be played out  
**nôkohtâ**– *VAI* let (it) appear, show (it)  
**nôkosi**– *VAI* be visible; be born  
**nôni**– *VAI* suck at the breast, be nursed  
**nôtin**– *VTA* fight s.o., fight with s.o.  
**nôtin**– *VII* fight s.t., fight with s.t.  
**nôtinikê**– *VAI* fight people, put up a fight; take part in war  
(e.g., World War II)  
**nôtinitowin**– *NI* fighting  
**nôtokwêsiw**– *NA* old woman, old lady [sic; cf. nôcokwêsiw–]  
**ocawâsimisi**– *VAI* have a child, have (her/him) as child [*diminutive*]  
**ocêpihk**– *NI* root  
**ocêpihkis**– *NI* little root [*diminutive*]  
**ocihkwanapi**– *VAI* kneel  
**ocihkwêhikan**– *NI* pleated moccasin  
**ohci** *IPC* thence, from there  
**ohci** *IPV* thence, from there; [*in negative clause*:] past  
**ohcipayin**– *VII* come from there, result from that  
**ohcitaw** *IPC* purposely; it has to be [*predicative*]  
**ohcî**– *VAI* come from there, be from there  
**ohpahowi-pîsimw**– *NA* the month of August  
**ohpiki**– *VAI* grow up  
**ohpiki**– *VTA* raise s.o.  
**ohpikihtamâso**– *VAI* make (it) grow for oneself  
**ohpikihtâ**– *VAI* make (it) grow  
**ohpikin**– *VII* grow  
**ohpimê** *IPC* off to the side, elsewhere  
**ohtâciho**– *VAI* make one's living from there  
**ohtin**– *VTI* take s.t. from there, obtain s.t. from there  
**ohtinikê**– *VAI* take things from there, obtain things from there  
**ohtohtê**– *VAI* come walking from there  
**okâwimâw**– *NA* mother  
**okikocêsîs**– *NA* [*man's name*:] Hooked-Nose [?sic; gloss highly tentative]  
**okimâhkân**– *NA* chief, elected chief  
**okimâhkâniwi**– *VAI* be chief, serve as elected chief  
**okimâhkâniwin**– *NI* chieftaincy  
**okimâw**– *NA* chief, leader, boss; Band Council [e.g., okimânâhk  
'Band Council, band authorities']  
**okiskinohamâkêw**– *NA* teacher  
**okistikânikamiko**– *VAI* have a granary  
**okistikêwiyinîwi**– *VAI* be a farmer, be engaged in agriculture

**okistikēwiwinīwiwin-** *NI* farming, farm-work  
**omāw-** *NA* "bible", manyplies, omasum (*i.e.*, third stomach of ruminant)  
**omihtimi-** *VAI* have one's firewood, have (it) as one's firewood  
**omisi-** *VAI* have an older sister, have (her) as older sister  
**omisimāw-** *NA* oldest sister  
**onācowēsīs-** *NA* [*personal name*] [*?cf.* the name sometimes rendered Natuasis]  
**onāpēmi-** *VAI* have a husband, be married (woman)  
**onihcikiskwapiwinihk** *INM* [*place-name:*] Saddle Lake, Alberta [*locative*; *?literally* at the place of the indistinct dark figure]  
**onīkihikomāw-** *NA* parent  
**os-** *VTI* boil s.t.  
**osām** *IPC* too much; because  
**oscikwānis-** *NA* [*woman's name:*] Little-Head  
**osikwānās-** *VTI* smoke-dry s.t.  
**osikwānāstē-** *VII* be smoke-dried  
**osih-** *VIA* make s.o., prepare s.o. (*e.g.*, bread)  
**osihcikātē-** *VII* be made, be prepared  
**osihcikēwin-** *NI* what is made, handiwork, product  
**osihtamaw-** *VIA* make (it/him) for s.o.  
**osihtamāso-** *VAI* make (it/him) for oneself  
**osihtā-** *VAI* make (it), prepare (it)  
**osīmimāw-** *NA* youngest sibling  
**osīmimāwi-** *VAI* be the youngest sibling  
**osimisi-** *VAI* have a younger sibling, have (him/her) as younger sibling  
**osk-āy-** *NA* young person [*e.g.*, osk-āyak]  
**osk-āyiwi-** *VAI* be young  
**oskani-pimiy-** *NI* bone-marrow  
**oskaskosiwinākwān-** *VII* look green, have a green appearance  
**oskawāsis-** *NA* young child, infant  
**oskayisiyiniw-** *NA* young person [*sic: -a-*]  
**oskātāskw-** *NI* carrot  
**oski** *IPN* young, fresh, new  
**oskiniki-** *VAI* be a young man  
**oskinikiskwēw-** *NA* young woman  
**oskinikiskwēwi-** *VAI* be a young woman  
**oskinikiw-** *NA* young man  
**oskinikīwiwinīsiwi-** *VAI* be a young man  
**ostēsīmāw-** *NA* oldest brother  
**otakisihkân-** *NI* sausage  
**otamiskay-** *NI* hide-scrappings (meat scraped from hide)  
**otamiyo-** *VAI* busy oneself, keep busy, be preoccupied  
**otatāwēw-** *NA* store-keeper, store-manager

**otatâwêwi-** *VAI* be the store-keeper, be the store-manager  
**otayamihâw-** *NA* Christian, adherent of Christianity  
**otâhkosiw-** *NA* sick person  
**otâkosin-** *VII* be evening  
**otânisi-** *VAI* have a daughter, have (her) as daughter  
**otâpânâskw-** *NA* wagon, automobile  
**otêhiminâni-cêpihk-** *NI* strawberry root [*sic*, cf. ocêpihk-]  
**oti** *IPC* [*emphatic enclitic*]  
**otiht-** *VTI* reach s.t.  
**otin-** *VTa* take s.o., steal s.o.  
**otin-** *VTI* take s.t., steal s.t.  
**otinikowisi-** *VAI* be taken by the powers  
**otinito-** *VAI* take one another; marry each other  
**otisâpaht-** *VTI* have lived long enough to see s.t.  
**otitâmiyaw-** *NI* innards [\*]  
**otôtêmi-** *VAI* have a kinsman or friend, have (her/him) as kinsman  
     or friend  
**owâwi-** *VAI* lay eggs  
**owîcêwâkani-** *VAI* have a companion or partner, have (her/him) as  
     companion or partner  
**owîhowini-** *VAI* have a name, have (it) as one's name  
**owîki-** *VAI* live there, have one's home there [*sic*; cf. wîki-]  
**owîtisâni-** *VAI* have a sibling, have (her/him) as sibling [*sic*: o-]  
**ôh** *IPV* from there, [*in negative clause*] past  
**ôma** *IPC* it is this; the fact that [*predicative*]  
**ômatowihk** *IPC* in this place  
**ômayikohk** *IPC* this much, to this degree, to this extent  
**ômisi** *IPC* thus  
**ôta** *IPC* here  
**ôtê** *IPC* over there  
**ôtênaw-** *NI* town, settlement  
**ôyâ** *PR* that one no longer here [*absentative*, e.g., ôyâ]  
**paci** *IPV* wrongly, in error  
**paci-tôtaw-** *VTa* wrong s.o.  
**paciyawêh-** *VTa* wrong s.o. by one's utterance, provoke s.o.'s anger  
**pahkêkinohkê-** *VAI* make dressed hides, make leather  
**pahkêkinos-** *NI* small dressed hide, small piece of leather [*diminutive*]  
**pahkêkinw-** *NI* dressed hide, finished hide, leather  
**pahkêkinwêsâkay-** *NI* leather coat, leather jacket  
**pahkikawin-** *VTI* let s.t. drip  
**pahkisin-** *VAI* fall  
**pahkopê-** *VAI* walk into water  
**pahkwaciwêpah-** *VTI* knock s.t. off, pry s.t. off (e.g., hide-scrappings)

**pahkwatah**– *VTI* knock s.t. off (*e.g.* , hide-scrapings)  
**pahkwatin**– *VTI* take s.t. off by hand (*e.g.*, caked dirt from laundry)  
**pahkwēsikan**– *NA* bannock, bread; flour  
**pahkwēsikaniwat**– *NI* flour-bag  
**pahpahâhkwân**– *NA* domestic chicken  
**pahpakwaciho**– *VAI* amuse oneself  
**pahpawiwêpin**– *VTI* shake s.t. out  
**pakahkam** *IPC* I believe  
**pakamahw**– *VTA* strike s.o., hit s.o.  
**pakâhtâ**– *VAI* boil (it) in water  
**pakâsimonah**– *VTA* immerse s.o., bathe s.o.  
**pakâsimonahâwaso**– *VAI* immerse one's children, bathe one's children  
**pakitin**– *VTA* let s.o. go, release s.o.; permit (it) to s.o.  
**pakitin**– *VTI* let s.t. go, release s.t., give s.t. up; put s.t. in  
     (*e.g.*, seed potatoes)  
**pakitinikowisi**– *VAI* be permitted by the powers  
**pakwât**– *VTA* hate s.o., disapprove of s.o.  
**pakwât**– *VTI* hate s.t., disapprove of s.t.  
**pamih**– *VTA* tend to s.o., look after s.o.  
**pamihiso**– *VAI* tend oneself, look after oneself  
**pamihtamaw**– *VTA* tend to (it/him) for s.o., look after (it/him) for s.o.  
**pamihtamâso**– *VAI* tend to (it/him) for or by oneself, look after (it/him) for  
     or by oneself  
**pamin**– *VTA* tend to s.o., look after s.o.  
**pamin**– *VTI* tend to s.t., look after s.t.  
**paminiso**– *VAI* tend to oneself, look after oneself  
**paminiwê**– *VAI* tend to people, look after people  
**papakiwayân**– *NI* shirt  
**papakiwayânêkinw**– *NI* thin cloth, cotton; canvas  
**papâmi** *IPV* about, around, here and there  
**papâmipici**– *VAI* move about, camp here and there  
**papâmohtah**– *VTA* take s.o. about, take s.o. here and there  
**papâmohtatâ**– *VAI* take (it) about, take (it) here and there  
**papâmohtê**– *VAI* walk about, go here and there  
**pasastêhw**– *VTA* whip s.o.  
**paskêwihito**– *VAI* leave one another; separate, divorce  
**paskin**– *VTA* break s.o. off (*e.g.*, thread)  
**paspaskiw**– *NA* partridge  
**paswêskôyo**– *VAI* get sick from eating excessively fatty food  
**paswêyâ**– *VII* be excessively fatty  
**patinikê**– *VAI* make a mistake, take a wrong step, transgress; [*Christian*.] sin  
**pawâmiwin**– *NI* spirit power; [*Christian*.] witchcraft  
**pawin**– *VTI* shake s.t. out

**payipis**– *VTI* cut s.t. out, cut a hole in s.t.  
**pâh-pahki** *IPC* part of this, part of that; here and there [*reduplicated*]  
**pâh-pêyak** *IPC* one each [*reduplicated*]  
**pâh-pîtos** *IPC* each differently [*reduplicated*]  
**pâhkohkwêhon**– *NI* towel  
**pâhkohkwêhonis**– *NI* small towel [*diminutive*]  
**pâhkopayi**– *VAI* get dry, dry out  
**pâhpi**– *VAI* laugh  
**pâhpih**– *VTa* laugh at s.o.  
**pânis**– *VTI* cut s.t. (*e.g.*, meat) into sheets  
**pânisâwê**– *VAI* cut meat into sheets  
**pânisw**– *VTa* cut s.o. (*e.g.*, animal) into sheets  
**pâs**– *VTI* dry s.t.  
**pâskac** *IPC* to top it all  
**pâstatah**– *VTI* break s.t. (*e.g.*, bones) by tool  
**pâstâho**– *VAI* breach the natural order, transgress; [*Christian*.] sin,  
                   be a sinner  
**pâstê**– *VII* be dry  
**pâsw**– *VTa* dry s.o.  
**pê** *IPV* hither  
**pêci-nâway** *IPC* from back then; down from the distant past  
**pêho**– *VAI* wait  
**pêht**– *VTI* hear s.t.  
**pêhtamowin**– *NI* what is heard  
**pêhtaw**– *VTa* hear s.o.  
**pêhtâkwan**– *VII* be heard  
**pêsiw**– *VTa* bring s.o. hither  
**pêtâ**– *VAI* bring (it) hither  
**pêyak** *IPC* one; alone, single  
**pêyako**– *VAI* be alone, be the only one  
**pêyakosâp** *IPC* eleven  
**pêyakw-ây**– *NA* a single one (*e.g.*, stocking); one pair [*e.g.*, pêyakw-âyak]  
**pêyakwan** *IPC* the same  
**pêyakwâw** *IPC* once  
**pihêw**– *NA* prairie-chicken  
**pihkoho**– *VAI* free oneself, escape; [*Christian*.] be saved  
**pihkw**– *NI* ash [*e.g.*, pihko]  
**pihkwâpoy**– *NI* lye  
**piko** *IPC* only [*enclitic*]  
**piko** *IPC* must, have to [*clause-initial predicative*]  
**pikoyikohk** *IPC* no matter how much, to any extent  
**pikw âwiyak** *IPC* anyone, everyone  
**pikw îta** *IPC* in any place, everywhere

**pimâcih-** *VTA* make s.o. live, give life to s.o.; make a living for s.o., sustain s.o.  
**pimâcihiso-** *VAI* make oneself live; make a living for oneself  
**pimâciho-** *VAI* make a life for oneself, live  
**pimâcihowin-** *NI* way of life; livelihood  
**pimâtisi-** *VAI* live, be alive  
**pimâtisiwin-** *NI* life  
**pimâtisîtot-** *VTI* live one's life; live one's life by s.t.  
**pimi** *IPV* along, in a linear fashion  
**piminawaso-** *VAI* cook, do the cooking  
**piminawasowikamikw-** *NI* cookhouse, kitchen  
**piminawat-** *VTA* cook for s.o.  
**pimipayin-** *VII* work, function; go on  
**pimisin-** *VAI* lie extended  
**pimitisah-** *VTI* follow s.t.  
**pimitisahikê-** *VAI* follow people, tag along, be a follower  
**pimiy-** *NI* fat, oil; crude petroleum  
**pimohtatâ-** *VAI* carry (it) along, travel with (it)  
**pimohtê-** *VAI* go along, walk along  
**pinkow-** *NI* bingo  
**pipon-** *VII* be winter  
**piscipo-** *VAI* be poisoned  
**piscipohtâ-** *VAI* poison (it)  
**piscipôskaw-** *VTA* poison s.o.  
**pisiskiw-** *NA* animal; domestic animal  
**piskihcikwât-** *VTI* sew an extension on s.t.  
**pita** *IPC* first, for a while  
**piyisk** *IPC* finally, at last  
**pîhc-âyihk** *IPC* inside  
**pihtawêkwât-** *VTI* sew s.t. as lining into a garment; sew s.t. in between covers, sew covers on s.t.  
**pihtawêsâkân-** *NI* slip, undergarment  
**pihtawêwayiwinis-** *NI* underclothes, underwear  
**pihtikwê-âwacimihtêwin-** *NI* hauling firewood inside  
[\*; sic: -i-; cf. pihtokwê-]  
**pihtokwah-** *VTA* take s.o. inside  
**pihtokwatamâkê-** *VAI* bring (it/him) inside for people  
**pihtokwatâ-** *VAI* bring (it) inside  
**pihtokwê-** *VAI* enter, go inside  
**pihtokwêyâmo-** *VAI* flee inside  
**pihtawâwin-** *NI* smoking; [*Christian*.] cannabis abuse  
**pîkinis-** *VTI* cut s.t. into small pieces  
**pîkiskwât-** *VTA* speak to s.o.



**pikiskwê-** *VAI* speak  
**pikiskwêh-** *VTA* make s.o. speak, get s.o. to speak  
**pikiskwêstamaw-** *VTA* speak for s.o., speak on s.o.'s behalf  
**pikiskwêwin-** *NI* what is being said, speech; word; voice  
**pikokonêwêpayi-** *VAI* have cracks in one's mouth, have one's mouth break  
     out in blisters (e.g., from thrush)  
**pikopayi-** *VAI* break down, be broken; go broke, go bankrupt  
**pikopayin-** *VII* break down, be broken  
**pikopicikâtê-** *VII* be ploughed soil, be cultivated  
**pikopicikê-** *VAI* plough, do the ploughing  
**pikopicikêh-** *VTA* make s.o. plough, use s.o. (e.g., oxen) in ploughing  
**pikopit-** *VII* break s.t. (e.g., soil), plough s.t. (e.g., field)  
**pikopitamaw-** *VTA* break (it) for s.o., plough (it) for s.o.  
**pîminahkwânis-** *NI* string [*diminutive*]  
**pîtos** *IPC* strange, different  
**pîwaniyôtin-** *VII* be a blizzard  
**pîwâpiskw-** *NI* metal, metal object; steel blade  
**pîwêwêpin-** *VII* scatter s.t., sprinkle in a pinch of s.t.  
**pîwêyâwahkwâ-** *VII* be powdery  
**pîwêyimo-** *VAI* think little of oneself, have low self-esteem; [*Christian:*]  
     be humble  
**pîwi-kiscikânis-** *NA* garden seeds [*diminutive*]  
**pîwi-kiscikânis-** *NI* vegetable garden [*diminutive*]  
**pîwihtakahikan-** *NI* wood-chips  
**postayiwinisah-** *VTA* clothe s.o., make clothes for s.o.  
**postayiwinisahiso-** *VAI* clothe oneself, make clothes for oneself  
**postayiwinisê-** *VAI* put clothes on, get dressed  
**pômê-** *VAI* be discouraged; give up  
**pômêh-** *VTA* make s.o. discouraged, disappoint s.o.  
**pôn-** *VII* build a fire; make a fire with s.t.  
**pônêyih tamaw-** *VTA* forgive s.o.  
**pônêyih tamâto-** *VAI* forgive one another  
**pôni** *IPV* cease, stop  
**pôni-pimâtisi-** *VAI* cease to be alive, be dead  
**pônihtâ-** *VAI* cease of (it)  
**pôsi-** *VAI* board a conveyance  
**pôsih-** *VTA* make s.o. board a conveyance, give s.o. a ride  
**pôsihtâ-** *VAI* put (it) on a conveyance, load (it) on  
**pôsiwin-** *NA* train  
**pôyo-** *VAI* cease, quit [\*]  
**pwâtawihtâ-** *VAI* be thwarted at (it), fail of (it)  
**sakâpât-** *VII* attach s.t. by sewing, sew s.t. on  
**sakâw-** *NI* bush, woodland

**sakâwi-pihêw**– NA wood-cock, wood-partridge, wood-chicken  
**sasîhciwih**– VTA make s.o. ashamed, embarrass s.o.  
**sasîwiskwêw**– NA Sarci woman  
**saskah**– VTI light s.t. (e.g., lamp)  
**sawêyim**– VTA be generous towards s.o., bless s.o.  
**sawêyimikowisi**– VAI be blessed by the powers  
**sâkamôn**– VII stick out, project  
**sâkaskinahtâ**– VAI make (it) full, fill (it)  
**sâkâstênohk**– IPC in the east  
**sâkêkamôn**– VII stick out as cloth, project as cloth  
**sâkih**– VTA love s.o., be attached to s.o.  
**sâkihito**– VAI love one another  
**sâkihitowin**– NI mutual love, charity  
**sâkihtâ**– VAI love (it), be attached to (it)  
**sâkôcih**– VTA overcome s.o., beat s.o.  
**sâkôhtâ**– VAI overcome (it), accomplish (it); be able to lift (it) up  
**sâpopatâ**– VAI get (it) thoroughly wet  
**sâpoyowê**– VII have the wind blowing through  
**sâsâkihti**– VAI be barefoot  
**sêkopayin**– VII run beneath, go underneath, get caught underneath  
**sêkwâpiskin**– VTI put s.t. under the coals, into the oven  
**sêmâk**– IPC right away, immediately  
**sêsâwipayi**– VAI stretch, become stretched  
**sêstakw**– NA yarn, thread  
**sikos**– VTI chop s.t. small  
**sikwahcisikê**– VAI cultivate, harrow  
**simaci**– VAI stand upright; rear up (e.g., horse)  
**simâkanisihkâniwi**– VAI be a soldier; take part in war  
(e.g., World War II)  
**sinikohtakahikan**– NI scrub-brush, floor brush, brush for wood  
**sinikohtakinikan**– NI scrubber, brush; wash-board  
**sîpwê**– IPV departing, leaving, starting off  
**sîpwêhtê**– VAI leave, depart  
**sîpwêpayin**– VII start off to run (e.g., tape-recorder) [\*]  
**sîpwêpici**– VAI leave with one's camp  
**sisikotêyiht**– VTI be surprised, be shocked  
**sisoskiwakin**– VTI mud s.t. (e.g., log-house), plaster s.t.  
**sisoskiwakinamâso**– VAI do the mudding for oneself  
**sisoskiwakinikâtê**– VII be muddled  
**sisoskiwakinikê**– VAI do the mudding  
**siswêwêpin**– VTI sprinkle s.t. about (e.g., ashes in cleaning)  
**sîhkîm**– VTA urge s.o. by speech  
**sîhkiskaw**– VTA urge s.o. bodily

**sîkin**– *VTI* pour s.t.  
**sikipicikê**– *VAI* spill things  
**sikiwêpin**– *VTI* pour s.t. out  
**sîn**– *VTI* wring s.t. out  
**sînâskwah**– *VTI* wring s.t. out with a wooden tool  
**sîpah**– *VTI* stretch s.t.  
**sîpâ** *IPV* beneath, underneath  
**sîpihkêyih**– *VII* endure s.t. by strength of mind; persevere  
**sîsîp**– *NA* duck  
**sîsipipîway**– *NI* duck feathers, duck-down  
**sîskêpison**– *NI* garters  
**sîtawâ**– *VII* be stiff  
**sôhkêhtatâ**– *VAI* throw (it) hard, throw (it) forcefully  
**sôniyâhkât**– *VTI* make money at s.t.  
**sôniyâhkê**– *VAI* make money; earn wages  
**sôniyâw**– *NA* money; wages  
**sôniyâwi** *IPC* with respect to money, in financial matters  
**sôskwâc** *IPC* simply, immediately, without further ado  
**taciwih**– *VTA* get ahead of s.o.  
**tahk âyiwâk** *IPC* increasingly, more and more  
**tahkâ**– *VII* be cold  
**tahkikamâpoy**– *NI* cold water  
**tahkon**– *VTA* carry s.o.  
**tahkon**– *VII* carry s.t.  
**tahkopit**– *VTI* tie s.t. fast  
**tahto** *IPC* so many, as many  
**tahto-aya** *IPC* so many [*sic*: -o-]  
**tahto-kîsikâw** *IPC* every day, daily  
**tahtw-âskiy** *IPC* so many years, as many years  
**tahtw-âyamihêwi-kîsikâw** *IPC* every Sunday  
**tahtwâw** *IPC* so many times  
**takahkêyim**– *VTA* consider s.o. nice, like s.o.  
**takahkihtâkwan**– *VII* sound nice  
**takahkisihtâ**– *VAI* make (it) nice  
**takohtê**– *VAI* arrive walking  
**takwah**– *VTI* crush s.t.  
**takwahiminân**– *NI* chokecherries  
**takwastâ**– *VAI* add (it) in  
**takwâkin**– *VII* be fall, be autumn  
**takwâpôyo**– *VAI* arrive by rail, arrive by train  
**tasôh**– *VTA* trap s.o. under something, catch s.o. in a trap  
**tastawayas** *IPC* in between, in the middle  
**tatâyawâ**– *VII* be crowded

**tawâ**— VII be open, have room  
**tânêhki** IPC why  
**tâni** PR which one [*interrogative; e.g., tânihi; tânima*]  
**tânimayikohk** IPC to which extent  
**tânisi** IPC how  
**tânitahto** IPC how many; so many  
**tânitahto-pîsim** IPC how many months; what month is it [*predicative*];  
so many months  
**tânitahtwâw** IPC: how many times; so many times  
**tânité** IPC where over there  
**tâpapistamaw**— VTA sit in s.o.'s place, succeed s.o. in office  
**tâpisikopayi**— VAI get caught in something  
**tâpiskôc** IPC as if, seemingly, apparently  
**tâpitawi** IPC all the time  
**tâpitonêhpician**— NI bridle  
**tâpwê** IPC truly, indeed  
**tâpwêht**— VII agree with s.t., believe s.t.  
**tâpwêhtaw**— VTA agree with s.o., believe s.o.  
**tâpwêwakêyiht**— VII hold s.t. to be true, believe in s.t.  
**tâsawisâwât**— VTI cut into the middle of s.t., slice s.t. open (*e.g., veal belly*  
*cordon-bleu*)  
**tâsipwâw** IPC as a matter of fact  
**tâwin**— VTI encounter s.t., bump into s.t.  
**têhtapi**— VAI be mounted, be on horseback  
**têhtapiwitâs**— NA riding breeches  
**têpakiht**— VTI count s.t. up  
**têpakohp-askiy** IPC seven years  
**têpakohposâp** IPC seventeen  
**têpêyimo**— VAI be content, be willing  
**têpiyâhk** IPC merely; barely; so long as  
**têpwât**— VTA call out to s.o., yell at s.o.  
**têtipêwêyâmo**— VAI flee around in a circle  
**tipah**— VTI measure s.t.  
**tipahamaw**— VTA pay s.o. for (it/him), repay a debt to s.o.; pay s.o. a pension  
**tipahaskân**— NI reserve  
**tipêyiht**— VTI own s.t., control s.t.  
**tipêyim**— VTA own s.o., control s.o.  
**tipiskâ**— VII be night  
**tipiyaw** IPC personally, really  
**titipihitin**— VII be rolled up, be twisted  
**titipikwanah**— VTI sew s.t. in overcast stitch (*e.g., the spiral loops around*  
*the vamp of a moccasin*)  
**titipin**— VTI roll s.t. up

**tôcikâtê**– VII be done  
**tôhtôsâpoy**– NI milk  
**tômâ**– VII be greased, be greasy  
**tôt**– VTI do s.t. [cf. itôt–]  
**tôtamaw**– VTA do (it) for s.o.  
**tôtamâso**– VAI do (it) for oneself  
**tôtamôh**– VTA make s.o. do (it)  
**tôtaw**– VTA do (it) to s.o., treat s.o. so  
**tôtâso**– VAI do (it) to oneself  
**wacaskw**– NA muskrat  
**wanêyiht**– VTI have one's mind blurred, be confused  
**wani**– IPV indistinctly, blurred  
**wani-tipiskâ**– VII be dark night  
**wanih**– VTA lose s.o.  
**wanihikê**– VAI set traps  
**wanihtâ**– VAI lose (it)  
**wanikiskisi**– VAI forget (it), be forgetful  
**wanwêhkaw**– VTA confuse s.o.  
**waskawistamâso**– VAI work for oneself, be enterprising  
**waskawîwin**– NI being active, enterprise  
**waskic**– IPC on top, on the surface  
**waskitasâkay**– NI overcoat  
**waskitaskamik**– IPC on the face of the earth  
**wawânêyiht**– VTI worry about s.t., be worried  
**wawêyist**– VTI prepare s.t., be prepared  
**wayawî**– VAI go outside; go to relieve oneself; leave school, leave hospital  
**wayawîpahtâ**– VAI run outside  
**wayawîpakitin**– VTA put s.o. (e.g., diapers) down outside  
**wayawîstamâso**– VAI go outside for oneself, go to relieve oneself  
**wayawîtimihk**– IPC outside  
**wayawîwin**– NI going outside, going to the toilet [\*]  
**wâhkêyêyiht**– VTI be easily swayed; [Christian:] be too weak  
**wâhkôm**– VTA be related to s.o.  
**wâhyaw**– IPC far  
**wâhyawês**– IPC quite far [cf. wâhyawîs]  
**wâhyawîs**– IPC quite far [cf. wâhyawês]  
**wânaskêwin**– NI being at peace with oneself  
**wâpaht**– VTI see s.t.  
**wâpahtih**– VTA make s.o. see (it), show (it) to s.o.  
**wâpam**– VTA see s.o.  
**wâpanohtêw**– INM [woman's name] Walks-til-Dawn [?sic; gloss tentative, cf.  
 Walks-at-Dawn, Comes-Back-at-Dawn]  
**wâpatonisk**– NA white clay [?sic NA]

**wāpikwaniy-** *NI* flower  
**wāpiskah-** *VTI* whitewash s.t.  
**wāpiskahikê-** *VAI* do the whitewashing  
**wāpiskâ-** *VII* be white  
**wāpiskihtakâ-** *VII* be white boards, be white floor  
**wāpiwin-** *NI* eye-sight  
**wāposw-** *NA* rabbit  
**wāposwayân-** *NA* rabbitskin  
**wāposwayânakohp-** *NI* rabbitskin blanket  
**wāsakâm** *IPC* around, in a circuit  
**wāsaskocêpayîs-** *NI* lamp, electric light [*diminutive*]  
**wāsaskotê-** *VII* be light, be lit; be a lantern  
**wāsaskotênikan-** *NI* light, lamp, lantern  
**wāsaskotênikâkê-** *VAI* light things with (it), use (it) to have light  
**wāsaskotênikê-** *VAI* light things, have light  
**wāskahikan-** *NI* house  
**wāskahikanis-** *NI* little house [*diminutive*]  
**wāskamisî-** *VAI* settle down, be of quiet disposition  
**wāskân-** *VTI* make s.t. go around, turn s.t. (e.g., treadle), crank s.t.  
**wātihkân-** *NI* hole, cellar  
**wāwâc** *IPC* especially, even  
**wāwiyêyâ-** *VAI* be round  
**wāwîs cî** *IPC* especially  
**wāwîs** *IPC* especially [\*]  
**wêhcasin-** *VII* be easy  
**wêhcih-** *VTI* have an easy time with s.o. (e.g., hide)  
**wêhtisi-** *VAI* have it easy  
**wêpahikê-** *VAI* sweep things, do the sweeping  
**wêpin-** *VTI* throw s.o. away; abandon s.o. (e.g., child)  
**wêpin-** *VTI* throw s.t. away  
**wêtinahk** *IPC* quietly  
**wêwêkapi-** *VAI* sit wrapped up, sit bundled up  
**wiya** *IPC* for, because [*clause-initial causal conjunction*]  
**wiya** *IPC* by contrast [*enclitic*]  
**wiya** *PR* he, she  
**wiyahpicikê-** *VAI* do the harnessing  
**wiyakâc** *IPC* it is regrettable [*predicative*]  
**wiyasiwât-** *VTI* decide about s.o.; sit in judgment on s.o., hold court over s.o.  
**wiyasiwât-** *VTI* decide s.t.  
**wiyasiwêhkâniwi-** *VAI* be a band councillor  
**wiyawâw** *PR* they  
**wiyâkan-** *NI* dish, vessel  
**wiyâkanis-** *NI* small dish, small bowl [*diminutive*]

**wiyâs**– *NI* meat  
**wiyino**– *VII* be fat  
**wiyinw**– *NI* fat, animal fat  
**wiyis**– *VTI* cut s.t. out, cut s.t. to a pattern  
**wiyisamaw**– *VTa* cut a pattern for s.o.  
**wiyisamâso**– *VAI* cut a pattern for oneself, cut one's own pattern  
**wiyipâ**– *VII* be soiled, be dirty  
**wî** *IPV* intend to  
**wîc-âyamihâm**– *VTa* pray with s.o.  
**wîc-âyâm**– *VIA* live with s.o.  
**wîc-îspihcîsîm**– *VTa* be of the same age as s.o., have s.o. as one's age-mate  
**wîc-ôhpikîm**– *VTa* grow up with s.o., be raised together with s.o.  
**wîcêht**– *VTI* go along with s.t., cooperate with s.t.  
**wîcêhto**– *VAI* live with one another  
**wîcêw**– *VTa* accompany s.o., live with s.o.  
**wîci-kiskinohamâkosîm**– *VTa* be in school with s.o., have s.o. as a fellow-student  
**wîcih**– *VTa* help s.o.  
**wîcihikowisi**– *VAI* be helped by the powers  
**wîcihiso**– *VAI* help oneself  
**wîcihito**– *VAI* help one another, cooperate with one another  
**wîcihiwê**– *VAI* join in, participate, be part of something  
**wîcihtâso**– *VAI* help with things  
**wîh**– *VIA* name s.o., mention s.o. by name  
**wîhcêkaskosiy**– *NI* onion  
**wîhcêkaskosîwi-sâkahikanihk** *INM* [*place-name*] Onion Lake,  
 Saskatchewan [*locative*; *literally* at Onion Lake]  
**wîhkasin**– *VII* taste good  
**wîhkâc** *IPC* ever  
**wîhkist**– *VTI* like the taste of s.t.  
**wîhkô**– *VAI* strain oneself, use all one's force  
**wîhkwêhtakâw**– *NI* corner made by wooden walls  
**wîhowin**– *NI* name  
**wîht**– *VTI* name s.t., mention s.t. by name  
**wîhtamaw**– *VTa* tell s.o. about (it/him)  
**wîhtamâto**– *VAI* tell one another about (it/him)  
**wîki**– *VAI* live there, have one's home there [*also* *owîki*–]  
**wîkihto**– *VAI* live with each other, be married  
**wîkihtowin**– *NI* living together, matrimony  
**wîkim**– *VTa* live with s.o., be married to s.o.  
**wîkiwin**– *NI* household; [*Christian*:] home  
**wîn**– *NI* bone-marrow [*e.g.*, *wîni*]  
**wînâstakay**– *NI* "tripe", paunch (*i.e.*, largest stomach of ruminant)

**wîpac** *IPC* soon, early  
**wîpayiwînis-** *NI* dirty clothes  
**wîpâcîkin-** *VII* grow out of place, grow wild, grow as weeds  
**wîpâtayiwînis-** *NI* dirty clothes  
**wîsakîtêhê-** *VAI* have a heavy heart  
**wîsakîmin-** *NI* cranberry  
**wîsâm-** *VTA* ask s.o. along, take s.o. along  
**wîsta** *PR* he, too; she, too; he by contrast, she by contrast  
**wîstawâw** *PR* they, too; they by contrast  
**wîtapim-** *VTA* sit with s.o.  
**wîtokwêm-** *VTA* share a dwelling with s.o., live with s.o.  
**yahkâtîhkât-** *VII* dig out more of a hole or cellar, push out the size of an  
     existing hole or cellar  
**yâhkasin-** *VII* be light in weight  
**yâyîkâskocin-** *VAI* tear one's clothes on wood (e.g., in bush)  
**yêyîh-** *VTA* get s.o. excited by one's action, tempt s.o. by one's action  
**yîkatêhtê-** *VAI* walk off to the side; [*Christian*:] walk away  
**yîkatêpayin-** *VII* move off to the side, move sideways (e.g., braided strips of  
     rabbitskin)  
**yîkatêstaw-** *VTA* go off to the side from s.o., go away from s.o.  
**yîkinikan-** *NA* milk-cow  
**yîkinikê-** *VAI* do the milking  
**yîkinikêstamâso-** *VAI* do the milking for oneself  
**yîwêyâskocin-** *VAI* tear one's clothes ragged on wood (e.g., in bush)  
**yôhtên-** *VTI* open s.t.  
**yôskâ-** *VII* be soft  
**yôskipotâ-** *VAI* soften (it) by scraping (e.g., hide)



# English Index to the Glossary

This is a *selective* index of the English glosses that correspond to each Cree stem. As a rough guide to the entries in the glossary, it should not be confused with the English-Cree part of a bilingual dictionary.

It often takes several English words or phrases to capture the meaning of a single Cree stem, *e.g.*,

**itakiso**– *vai* be counted thus, cost so much; be held in such esteem.

In its literal sense, this stem appears under **COUNT** and **COST** (while no effort has been made to include stems of this type under headwords like **THUS**, **SO**, **SUCH**); in its transferred sense, it is indexed under **ESTEEM**. A single Cree stem may give rise to several entries in the English index.

Conversely, the entries listed under a single headword are arranged simply in alphabetical order; no attempt has been made to group them semantically (*e.g.*, ‘hide oneself’ versus ‘dressed hide’ under **HIDE**) or syntactically (*e.g.*, ‘anger s.o.’ versus ‘scold s.o. in anger’ under **ANGER**).

Although the headwords themselves may be ambiguous, the individual entries which are listed under them are fully identified by stem, stem-class code and an explicit gloss. The distinction between headword and cited entry emphasises the fact that this is not a dictionary but merely an index.

## INDEX

### ABANDON

**wêpin-** VTA throw s.o. away; abandon s.o. (*e.g.*, child)

### ABDOMINAL

**-askatay-** NDI abdominal wall, belly (of animal) [*e.g.*, waskatay]

### ABILITY

**kaskihtâwin-** NI ability to do (it), competence

### ABLE

**kaskiho-** VAI be able, be competent

**kaskihtâ-** VAI be able to do (it)

### ABODE

**âhc-âyâ-** VAI move one's abode, move from one place to another

**ihtâwin-** NI abode, place of residence

### ABOUT

**papâmi** IPV about, around, here and there

**papâmipici-** VAI move about, camp here and there

**papâmohtah-** VTA take s.o. about, take s.o. here and there

**papâmohtatâ-** VAI take (it) about, take (it) here and there

**papâmohtê-** VAI walk about, go here and there

### ACCOMPANY

**wicêw-** VTA accompany s.o., live with s.o.

### ACCOMPLISH

**sâkôhtâ-** VAI overcome (it), accomplish (it); be able to lift (it) up

### ACCUSTOMED

**nakayâh-** VTA get s.o. accustomed to something, break s.o. (*e.g.*, horse)

**nakayâsk-** VTI be accustomed to s.t., be comfortable with s.t.

**nakayâskaw-** VTA be accustomed to s.o., be comfortable with s.o., be familiar with s.o.

### ACROSS

**akâmaskihk** IPC across the water, overseas

### ACT

**itâtisi-** VAI act thus, be of such a disposition

**itôt-** VTI do thus, act thus [*cf.* tôt-]

**itôtamôh-** VTA make s.o. act thus

### ACTIVE

**waskawîwin-** NI being active, enterprise

### ACTIVITIES

**isthikêwin-** NI what is thus done, such activities

### ADD

**akohtitâ-** VAI put (it) in water, add (it) to water (*e.g.*, boric acid)

**kikin-** VTI put s.t. on something, add s.t. in (*e.g.*, baking-powder)

**takwastâ-** VAI add (it) in

ADDRESS

**kitot**– VTA speak to s.o., address s.o.

ADVISE AGAINST

**kitahamaw**– VTA advise s.o. against (it/him)

AFLAME

**kwâhkotênikê**– VAI start a fire, set things aflame

AGAIN

**kâh-kîhtwâm** IPC: again and again [*reduplicated*]

**kâwi** IPC: again

**kîhtwâm** IPC: again

**mîna** IPC: also, again

AGE

**ih̄tahtopiponwêwin**– NI having so many years, the number of one's years,  
one's age [*sic: iht-; cf. itahtopiponwê-*]

**ispîhtisi**– VAI extend thus, be of such age

**wîc-îspîhcisîm**– VTA be of the same age as s.o., have s.o. as one's age-  
mate

AGREE

**tâpwêht**– VTI agree with s.t., believe s.t

**tâpwêhtaw**– VTA agree with s.o., believe s.o.

AH

**aya** IPC: ah, well [*hesitatory; cf. ayahk, ayi*]

AHEAD

**taciwih**– VTA get ahead of s.o.

ALCOHOL

**minihkwê**– VAI drink (it), have a drink; drink, abuse alcohol

**minihkwêski**– VAI habitually abuse alcohol, be an alcoholic

**minihkwêwin**– NI drinking, alcohol abuse

ALIVE

**pimâtisi**– VAI live, be alive

ALL

**kahkiyaw** IPC: every, all

**misakâmê** IPC: all the way

**misiwê** IPC: all over

**nanâtohkôskân** IPC: all kinds of things

**tâpitawi** IPC: all the time

ALMOST

**kêkâc** IPC: almost

ALONE

**pêyak** IPC: one; alone, single

**pêyako**– VAI be alone, be the only one

ALONG

**pimi** *IPV* along, in a linear fashion

**pimohtatâ-** *VAI* carry (it) along, travel with (it)

**pimohtë-** *VAI* go along, walk along

**wicêht-** *VTI* go along with s.t., cooperate with s.t.

**wîsâm-** *VTA* ask s.o. along, take s.o. along

ALREADY

**âsay** *IPC* already

ALSO

**mîna** *IPC* also, again

ALTHOUGH

**âta** *IPC* although

ALWAYS

**kâkikê** *IPC* always, forever

AMUSE

**pahpakwaciho-** *VAI* amuse oneself

AND

**êkwa** *IPC* then; and

ANGER, ANGRY

**itâspinêm-** *VTA* call s.o. thus in anger, angrily call s.o. such a name, thus scold s.o. in anger

**kisiwâh-** *VTA* anger s.o., make s.o. angry

**kisiwiyo-** *VAI* complain about work, be angry about one's work

**kisikitot-** *VTA* speak to s.o. in anger [*sic*: -î-]

**kisîm-** *VTA* anger s.o. by speech

**kisîstaw-** *VTA* be angry with s.o., stay angry with s.o.

**paciyawêh-** *VTA* wrong s.o. by one's utterance, provoke s.o.'s anger

ANIMAL

**pisiskiw-** *NA* animal; domestic animal

ANOTHER

**kotak** *PR* other, another [*e.g.*, kotakak, kotaka]

ANY

**kikway** *PR* something, thing; [*in negative clause*.] anything, any; [*indefinite*]

**misawâc** *IPC* in any case

**pikw îta** *IPC* in any place, everywhere

ANYONE

**awiyak** *PR* someone, somebody; [*in negative clause*.] anyone, anybody; [*indefinite*; *e.g.*, awiyak, awiya]

**pikw âwiyak** *IPC* anyone, everyone

ANYTHING

**kikway** *PR* something, thing; [*in negative clause*.] anything, any; [*indefinite*]

**nânitaw** *IPC* simply; something, anything; something bad, anything bad

APPARENTLY

**tâpiskôc** *IPC*: as if, seemingly, apparently

APPLIANCE

**âpacihcikan**– *NI* tool, appliance, machine

**âpacihcikanis**– *NI* small tool, small appliance [*diminutive*]

APRIL

**ayîki-pîsimw**– *NA* the month of April

APRON

**aspastâkan**– *NI* apron

AROUND

**kwêskî**– *VAI* turn around

**têtîpêwêyâmo**– *VAI* flee around in a circle

**wâsakâm** *IPC*: around, in a circuit

**wâskân**– *VII* make s.t. go around, turn s.t. (*e.g.*, treadle), crank s.t.

ARRIVE

**takohtê**– *VAI* arrive walking

**takwâpôyo**– *VAI* arrive by rail, arrive by train

ASH

**pihkw**– *NI* ash [*e.g.*, pihko]

ASHAMED

**nêpêwisi**– *VAI* be ashamed, be shy

**sasîhciwih**– *VIA* make s.o. ashamed, embarrass s.o.

ASK

**atot**– *VTA* ask s.o. to do something

**kakwêcim**– *VTA* ask s.o. a question

**kanawêyih tamôh**– *VTA* ask s.o. to look after (it/him), leave (it/him) to be  
looked after by s.o.

**nitotamaw**– *VIA* ask s.o. for (it/him)

**wîsâm**– *VTA* ask s.o. along, take s.o. along

ASLEEP

**nîpâ**– *VAI* sleep, be asleep

ATTACH

**kikamohtâ**– *VAI* attach (it), put (it) on something

**kikamon**– *VII* be attached, be on something

**kikamôh**– *VTA* attach s.o., put s.o. (*e.g.*, yarn) on something

**sakâpât**– *VTI* attach s.t. by sewing, sew s.t. on

ATTACHED

**sâkih**– *VTA* love s.o., be attached to s.o.

**sâkihtâ**– *VAI* love (it), be attached to (it)

ATTEMPT

**kakwê** *IPV* try, attempt to

AUGUST

**ohpahowi-pîsimw**– *NA* the month of August

**AUTOMOBILE****otâpânâskw**– *NA* wagon, automobile**AUTUMN****takwâkin**– *VII* be fall, be autumn**AVOIDING****manâ** *IPC* avoiding to do something, careful not to**AWAY****aspin** *IPC* off, away; the last I knew**BACHELOR****môsâpêwi**– *VAI* be a bachelor, be unmarried, be single**BACK****kwêh-kwêkwask** *IPC* back and forth [*reduplicated*]**pêci-nâway** *IPC* from back then; down from the distant past**BAD****mac-âyiwi**– *VAI* be bad, be evil**maci** *IPV* bad, evil**mâyâtan**– *VII* be ugly, be bad**mâyi** *IPV* bad, evil**mâyipayi**– *VAI* fare badly; suffer a death, be bereaved**nânitaw** *IPC* simply; something, anything; something bad, anything bad**BAG****mitâtahtomitanaw-maskimot** *IPC* a hundred bags, one hundred bags**BAND****okimâw**– *NA* chief, leader, boss; Band Council [*e.g.*, okimânâhk ‘Band Council, band authorities’]**wiyasiwêhkâniwi**– *VAI* be a band councillor**BANNOCK****pahkwêsikan**– *NA* bannock, bread, flour**BARE****mohcihk** *IPC* on the bare ground**BAREFOOT****sâsâkihti**– *VAI* be barefoot**BARELY****têpiyâhk** *IPC* merely; barely; so long as**BARREL****mahkahkw**– *NI* barrel, tub**BATHE****pakâsimonah**– *VTA* immerse s.o., bathe s.o.**pakâsimonahâwaso**– *VAI* immerse one’s children, bathe one’s children**BEADS, BEADING****misiwêminakin**– *VTI* put beads all over s.t.; cover s.t. with beads**mîkis**– *NA* bead**mîkisasâkay**– *NI* beaded coat, beaded jacket

**mikisayiwinis**– *NI* beaded clothing  
**mikisihkahcikê**– *VAI* bead things, do beadwork  
**mikisihkahcikêwin**– *NI* beading, beadwork  
**mikisihkaht**– *VTI* bead s.t., put beads on s.t.  
**mikisiwi**– *VII* be beaded  
**nihtâwiminakinikê**– *VAI* be good at sewing on beads

#### BEAUTIFUL

**miyosi**– *VAI* be good, be beautiful  
**miyosihtâ**– *VAI* make (it) good, make (it) beautiful

#### BEAVER

**amiskw**– *NA* beaver

#### BECAUSE

**ayisk** *IPC* for, because [*cf.* ayis]  
**osâm** *IPC* too much; because  
**wiya** *IPC* for, because [*clause-initial causal conjunction*]

#### BED

**nipêwin**– *NI* bed

#### BEDROOM

**nipêwikamikw**– *NI* bedroom

#### BEEF

**mostoso-wiyâs**– *NI* beef

#### BEFORE

**kayâhtê** *IPC* before, previously  
**maywêsk** *IPC* before [*cf.* maywês]

#### BEGIN

**mâci** *IPV* begin  
**mâcihtâ**– *VAI* begin doing (it)  
**mâcipayin**– *VII* begin to run (*e.g.*, tape-recorder) [\*]

#### BEHIND

**nâway** *IPC* behind; in the past

#### BELIEVE

**pakahkam** *IPC* I believe  
**tâpwêht**– *VTI* agree with s.t., believe s.t.  
**tâpwêhtaw**– *VTA* agree with s.o., believe s.o.  
**tâpwêwakêyiht**– *VTI* hold s.t. to be true, believe in s.t.

#### BELLY

**–askatay**– *NDI* abdominal wall, belly (of animal) [*e.g.*, waskatay]

#### BELOW

**nihc-âyihk** *IPC* down, below

#### BENEATH

**sêkopayin**– *VII* run beneath, go underneath, get caught underneath  
**sîpâ** *IPV* beneath, underneath

**BEREAVED**

**mâyipayi-** *VAI* fare badly; suffer a death, be bereaved

**BERRY**

**mawiso-** *VAI* pick berries

**misâskwatômin-** *NI* saskatoon berry

**mînis-** *NI* berry

**nikikomin-** *NI* a certain berry [*literally* otter-berry]

**BETWEEN**

**tastawayas** *IPC* in between, in the middle

**BIBLE**

**omâw-** *NA* "bible", manyplies, omasum (*i.e.*, third stomach of ruminant)

**BIG**

**misâ-** *VII* be big

**misi** *IPV* big, greatly

**misikiti-** *VAI* be big (in height or girth)

**misisihtâ-** *VAI* make (it) big

**BINGO**

**pinkow-** *NI* bingo

**BISHOP**

**kihc-âyamihêwiyiniw-** *NA* bishop

**BLACK**

**kaskitêsi-** *VAI* be black

**kaskitêwatisw-** *VTA* dye s.o. (*e.g.*, stocking) black

**kaskitêwâpahtê-** *VII* give off black smoke

**BLANKET**

**akohp-** *NI* blanket

**akohpis-** *NI* small blanket [*diminutive*]

**anâskê-** *VAI* spread a blanket

**wâposwayânakohp-** *NI* rabbitskin blanket

**BLESS**

**sawêyim-** *VTA* be generous towards s.o., bless s.o.

**sawêyimikowisi-** *VAI* be blessed by the powers

**BLISTERS**

**pikokonêwêpayi-** *VAI* have cracks in one's mouth, have one's mouth break out in blisters (*e.g.*, from thrush)

**BLIZZARD**

**pîswaniyôtin-** *VII* be a blizzard

**BLOOD**

**mihkw-** *NI* blood [*e.g.*, mihko]

**BLOW THROUGH**

**sâpoyowê-** *VII* have the wind blowing through

**BLUEBERRIES**

**iyinimin-** *NI* blueberries



**BLURRED**

- wanêyiht**– *VTI* have one's mind blurred, be confused  
**wani** *IPV* indistinctly, blurred

**BOARD**

- pôsi**– *VAI* board a conveyance  
**pôsih**– *VTA* make s.o. board a conveyance, give s.o. a ride

**BOARDS**

- napakihtakw**– *NI* flat lumber, board  
**wâpiskihtakâ**– *VII* be white boards, be white floor

**BOAST**

- mamihcim**– *VTA* boast about s.o.  
**mamihcimo**– *VAI* be boastful

**BOIL**

- kaskâciwahtê**– *VII* be boiled until tender  
**kaskâciwas**– *VTI* boil s.t. until tender  
**os**– *VTI* boil s.t.  
**pakâhtâ**– *VAI* boil (it) in water

**BONE**

- skan**– *NDI* bone [e.g., miskana]

**BONE-MARROW**

- oskani-pimiy**– *NI* bone-marrow  
**wîn**– *NI* bone-marrow [e.g., wîni]

**BOOK**

- masinahikan**– *NI* book; written document, will

**BORN**

- nihtâwiki**– *VAI* be born  
**nôkosi**– *VAI* be visible; be born

**BORROW**

- nitâhtâm**– *VTA* borrow (it/him) from s.o.

**BOSS**

- okimâw**– *NA* chief, leader, boss; Band Council [e.g., okimânâhk 'Band Council, band authorities']

**BOTHER**

- isihk**– *VTI* bother with s.t. thus  
**isihkaw**– *VTA* bother s.o. thus

**BOTTLE**

- môtêyâpiskw**– *NI* bottle

**BOWL**

- mistiýâkan**– *NI* big dish, platter, large bowl  
**wiyâkanis**– *NI* small dish, small bowl [*diminutive*]

**BOX**

- mistikowat**– *NI* wooden box, trunk

**BOY****nâpêsis**– NA boy, little boy**BRAID****apihkât**– VTA braid s.o.; knit s.o. (e.g., stocking)**apihkât**– VTI braid s.t.; knit s.t.**itapihkât**– VTI braid s.t. thus; knit s.t. thus**itapihkê**– VAI braid thus; knit thus [\* , ?sic· record]**kisapihkât**– VTI braid s.t. to completion; knit s.t. to completion**BRANCH****nîpisîs**– NI willow branch, willow switch; little willow [*diminutive*]**BREACH****pâstâho**– VAI breach the natural order, transgress; [*Christian*] sin, be a sinner**BREAD****pahkwêsikan**– NA bannock, bread; flour**BREAK****môskipayi**– VAI break out in a rash, in sores (e.g., with thrush)**paskin**– VTA break s.o. off (e.g., thread)**pâstatah**– VII break s.t. (e.g., bones) by tool**pîkokonêwêpayi**– VAI have cracks in one's mouth, have one's mouth break out in blisters (e.g., from thrush)**pîkopayi**– VAI break down, be broken; go broke, go bankrupt**pîkopayin**– VII break down, be broken**pîkopit**– VII break s.t. (e.g., soil), plough s.t. (e.g., field)**pîkopitamaw**– VTA break (it) for s.o., plough (it) for s.o.**BREECHES****têhtapîwîtâs**– NA riding breeches**BRIDLE****tâpîtonêhpicikan**– NI bridle**BRING****pêsiw**– VTA bring s.o. hither**pêtâ**– VAI bring (it) hither**pîhtokwatamâkê**– VAI bring (it/him) inside for people**pîhtokwatâ**– VAI bring (it) inside**BROTH****mîcimâpoy**– NI broth, soup**BROTHER****–mosôm**– NDA grandfather, grandfather's brother [e.g., kimosôm]**–ôhcâwîs**– NDA father's brother; step-father [e.g., ôhcâwîsa]**–ôhtâwiy**– NDA father, father's brother; [*Christian*.] Heavenly Father [e.g., kôhtâwînaw]**–sis**– NDA mother's brother, father's sister's husband; father-in-law, father-in-law's brother [e.g., nîsisak]

–**stês**– *NDA* older brother [*e.g.*, *nistês*]

**ostêsimâw**– *NA* oldest brother

**BROTHER-IN-LAW**

–**îscâs**– *NDA* male cross-cousin; brother-in-law (man speaking) [*diminutive*;  
*e.g.*, *wîscâsa*]

–**îstâw**– *NDA* male cross-cousin; brother-in-law (man speaking)  
[*e.g.*, *wîstâwa*]

**BRUSH**

**sinikohtakahikan**– *NI* scrub-brush, floor brush, brush for wood

**sinikohtakinikan**– *NI* scrubber, brush; wash-board

**BUG**

**manicôs**– *NA* insect, bug

**BUNDLED UP**

**wêwêkapi**– *VAI* sit wrapped up, sit bundled up

**BURY**

**ayâwahkahw**– *VTA* bury s.o. in the ground

**nahin**– *VTA* bury s.o., hold a funeral for s.o.

**BUSH**

**nîpisiy**– *NI* willow, willow bush

**sakâw**– *NI* bush, woodland

**BUSY**

**otamiyo**– *VAI* busy oneself, keep busy, be preoccupied

**BUT**

**mâka** *IPC* but

**BUY**

**atâm**– *VTA* buy (it/him) from s.o.

**atâwê**– *VAI* buy (it)

**atâwêstamâso**– *VAI* buy (it/him) for oneself

**kîspinat**– *VTA* earn enough to buy s.o. (*e.g.*, horse)

**kîspinat**– *VII* earn enough to buy s.t.

**CALL**

**itâspinêm**– *VTA* call s.o. thus in anger, angrily call s.o. such a name, thus  
scold s.o. in anger

**têpwât**– *VTA* call out to s.o., yell at s.o.

**CAMP**

**papâmipici**– *VAI* move about, camp here and there

**sipwêpici**– *VAI* leave with one's camp

**CAN**

**kaskâpiskah**– *VTI* can s.t., preserve s.t.

**CANVAS**

**papakwayânêkinw**– *NI* thin cloth, cotton; canvas

**CAREFUL**

**manâ** *IPC* avoiding to do something, careful not to

**CARROT****oskâtâskw-** *NI* carrot**CARRY****nayaht-** *VTI* carry s.t. on one's back**nayahto-** *VAI* carry one another on one's back; ride up on one another  
(*e.g.*, beads)**pimohtatâ-** *VAI* carry (it) along, travel with (it)**tahkon-** *VTA* carry s.o.**tahkon-** *VTI* carry s.t.**CASTRATED****ayêhkwêsis-** *NA* young castrated bull; steer [*diminutive*]**ayêhkwêw-** *NA* castrated bull; ox**CATCH****aswah-** *VTI* catch s.t. as it drips**kâhcitin-** *VTI* catch s.t.**tasôh-** *VTA* trap s.o. under something, catch s.o. in a trap**tâpisikopayi-** *VAI* get caught in something**CATTLE****mostosw-** *NA* cattle, cow**CEASE****pôni** *IPV* cease, stop**pôni-pimâtisi-** *VAI* cease to be alive, be dead**pônihtâ-** *VAI* cease of (it)**pôyo-** *VAI* cease, quit [*\**]**CELLAR****wâtihkân-** *NI* hole, cellar**yahkâtihkât-** *VTI* dig out more of a hole or cellar, push out the size of an  
existing hole or cellar**CERTAINLY****kêhcinâ** *IPC* surely, for certain**CHAIR****apiwinis-** *NI* seat, chair**CHASE****nawaswât-** *VTA* pursue s.o., chase after s.o.**nawaswât-** *VTI* pursue s.t., chase after s.t.**CHICKEN****pahpahâhkwân-** *NA* domestic chicken**CHIEF****okimâhkân-** *NA* chief, elected chief**okimâhkâniwi-** *VAI* be chief, serve as elected chief**okimâhkâniwin-** *NI* chieftaincy**okimâw-** *NA* chief, leader, boss; **Band Council** [*e.g.*, okimânâhk 'Band  
Council, band authorities']

## CHILD

- awâsimis**– *NDA* child [*e.g.*, kitawâsimisinawak]  
**awâsis**– *NA* child  
**awâsisîwi**– *VAI* be a child  
**awâsisîwiwin**– *NI* being a child, childhood  
**mihcêôtôse**– *VAI* have many children, have numerous offspring  
**ocawâsimisi**– *VAI* have a child, have (her/him) as child [*diminutive*]  
**oskawâsis**– *NA* young child, infant

## CHOKECHERRIES

- takwahiminân**– *NI* chokecherries

## CHOOSE

- nawasôn**– *VTA* choose s.o.  
**nawasôn**– *VTI* choose s.t.  
**nawasônamaw**– *VTA* choose (it/him) for s.o.; make a choice  
for s.o.

## CHOP

- cikahoso**– *VAI* chop oneself  
**kawikah**– *VTI* chop s.t. down, cut s.t. down  
**kîskatah**– *VTI* chop s.t. through  
**nâtwâh**– *VTI* chop s.t. off something  
**nikohtât**– *VTI* chop s.t. for firewood  
**nikohtê**– *VAI* collect firewood, chop firewood  
**sikos**– *VTI* chop s.t. small

## CHRISTIAN

- otayamihâw**– *NA* Christian, adherent of Christianity

## CHURCH

- ayamihâhtah**– *VTA* make s.o. go to church, take s.o. to mass  
**ayamihêwikamikw**– *NI* church, church building

## CIRCLE

- têtipêwêyâmo**– *VAI* flee around in a circle

## CLAY

- asiskiy**– *NI* earth, soil, dirt; clay  
**wâpatonisk**– *NA* white clay [*?sic NA*]

## CLEAN

- kanâci** *IPV* clean  
**kanâcih**– *VTA* clean s.o.  
**kanâciho**– *VAI* clean oneself  
**kanâcihtâ**– *VAI* clean (it), clean (it) out (*e.g.*, intestine)  
**kanâcinâkosi**– *VAI* look clean, give a clean appearance  
**kanâtan**– *VII* be clean  
**kanâtapi**– *VAI* live in a clean house [*\**]  
**kanâtâpâwatâ**– *VAI* wash (it) clean with water

**CLEVER****iyinisi-** *vai* be clever**CLOSE****kipwahpit-** *vti* pull s.t. close, tie s.t. close**CLOSE BY****ciki** *ipc* close by**CLOTH****papakiwayânêkinw-** *ni* thin cloth, cotton; canvas**sâkêkamon-** *vii* stick out as cloth, project as cloth**CLOTHES****ayiwini-** *ni* clothes**ayiwini-** *ni* clothes [*diminutive*]**mikisayiwini-** *ni* beaded clothing**postayiwini-** *vta* clothe s.o., make clothes for s.o.**postayiwini-** *vai* clothe oneself, make clothes for oneself**postayiwini-** *vai* put clothes on, get dressed**wîpayiwini-** *ni* dirty clothes**wîpâtayiwini-** *ni* dirty clothes**yâyikâskocin-** *vai* tear one's clothes on wood (*e.g.*, in bush)**yîwêyâskocin-** *vai* tear one's clothes ragged on wood (*e.g.*, in bush)**COAL OIL****askîwi-pimiy-** *ni* coal oil, petroleum**COALS****sêkwâpiskin-** *vti* put s.t. under the coals, into the oven**COAT****miskotâkay-** *ni* coat, dress**mikisasâkay-** *ni* beaded coat, beaded jacket**pahkêkinwêsâkay-** *ni* leather coat, leather jacket**COINCIDENCE****kêswân** *ipc* by coincidence**COLD****kawaci-** *vai* be cold, experience cold**kawatim-** *vta* get s.o. cold, expose s.o. to cold**kawatimiso-** *vai* get oneself cold**kisin-** *vii* be very cold weather**tahkâ-** *vii* be cold**tahkikamâpoy-** *ni* cold water**COLLECT****nikohtë-** *vai* collect firewood, chop firewood**nitawâwê-** *vai* go looking for eggs, go to collect eggs**COME****ohcipayin-** *vii* come from there, result from that**ohci-** *vai* come from there, be from there

#### COMPANION

- wîcêwâkan-** *NDA* companion, partner [*e.g.*, *kiwîcêwâkaniwâwak*]  
**owîcêwâkani-** *VAI* have a companion or partner, have (her/him) as  
companion or partner

#### COMPASSION

- kisêwâtisi-** *VAI* be kind, be of compassionate disposition  
**kisêwâtisiwin-** *NI* kindness, compassion

#### COMPASSIONATE

- kisê-manitow-** *NA* God the kind, the compassionate God; [*Christian:*]  
Merciful God

#### COMPETENT

- kaskiho-** *VAI* be able, be competent  
**kaskihtâwin-** *NI* ability to do (it), competence  
**nihtâ** *IPV* good at, competent, practised

#### COMPLAIN

- kisiwiyo-** *VAI* complain about work, be angry about one's work

#### COMPLETE

- kitâ-** *VAI* eat (it) up, eat (it) completely  
**kîsapihkât-** *VII* braid s.t. to completion, knit s.t. to completion  
**kîsi** *IPV* completely, to completion  
**kîsih-** *VT A* complete s.o. (*e.g.*, stocking), finish preparing s.o.  
[*sic.* -ih-]  
**kîsis-** *VII* cook s.t. to completion  
**kîsiso-** *VAI* be cooked to completion  
**kîsitê-** *VII* be cooked to completion  
**kîsihtâ-** *VAI* finish (it), complete (it)

#### CONFUSE

- wanêyiht-** *VTI* have one's mind blurred, be confused  
**wanwêhkaw-** *VT A* confuse s.o.

#### CONTENT

- têpêyimo-** *VAI* be content, be willing

#### CONTROL

- tipêyiht-** *VII* own s.t., control s.t.  
**tipêyim-** *VT A* own s.o., control s.o.

#### COOK

- kîsis-** *VII* cook s.t. to completion  
**kîsiso-** *VAI* be cooked to completion  
**kîsitê-** *VII* be cooked to completion  
**nihtâwitêpo-** *VAI* be good at cooking  
**piminawaso-** *VAI* cook, do the cooking  
**piminawasowikamikw-** *NI* cookhouse, kitchen  
**piminawat-** *VT A* cook for s.o.

#### COOPERATE

**mâmawi-wîcihitowin**– *NI* all helping together, general cooperation

**wîcêht**– *VTI* go along with s.t., cooperate with s.t.

**wîcihito**– *VAI* help one another, cooperate with one another

#### CORNER

**wîhkwêhtakâw**– *NI* corner made by wooden walls

#### CORRECT

**mînom**– *VTA* straighten s.o. out, correct s.o. verbally

#### COST

**itakiso**– *VAI* be counted thus, cost so much; be held in such esteem

#### COTTAGE CHEESE

**ascascwâs**– *NI* curds, cottage cheese

#### COTTON

**papakwayânêkinw**– *NI* thin cloth, cotton, canvas

#### COUNCILLOR

**wiyasiwêhkâniwi**– *VAI* be a band councillor

#### COUNSEL

**kakêskihkêmo**– *VAI* counsel people, preach at people

**kakêskim**– *VTA* counsel s.o., preach at s.o.

**kakêskimiso**– *VAI* counsel oneself

**miyo-kakêskihkêmowin**– *NI* good counselling, good preaching

#### COUNT

**akihtê**– *VII* be counted

**akim**– *VTA* count s.o.

**itakiso**– *VAI* be counted thus, cost so much; be held in such esteem

**têpakiht**– *VTI* count s.t. up

#### COUNTRY

**askiy**– *NI* earth, land, country, [*pl.*:] fields under cultivation, pieces of farmland

#### COURT

**wiyasiwât**– *VTA* decide about s.o.; sit in judgment on s.o., hold court over s.o.

#### COUSIN

–**ciwâm**– *NDA* male parallel cousin (man speaking); [*Christian*] brethren [*e.g.*, kiciwâminawak]

–**tawêmâw**– *NDA* male parallel cousin; female cross-cousin's husband (woman speaking) [*e.g.*, nitawêmâw]

#### COVER

**akwanaho**– *VAI* cover oneself, be covered (*e.g.*, by a blanket)

**akwanâhkwâyâmo**– *VAI* cover one's face in flight, flee with one's face covered; hide by rapidly covering one's face

**akwanâpowêhikâso**– *VAI* be covered as vessel capable of containing liquid, have a lid (*e.g.*, pot)



**ayahikê**– *VAI* cover things with earth, hill things (*e.g.*, potatoes)  
**âkô** *IPV* covered, shielded  
**âkô-wiyipâ**– *VII* be covered in dirt  
**misiwêminakin**– *VTI* put beads all over s.t.; cover s.t. with beads

#### COW

**mostosw**– *NA* cattle, cow  
**mostosw-âya** *IPC* of a cow, in matters bovine  
**mostoswayân**– *NA* cow-hide

#### CRACKS

**pîkokonêwêpayi**– *VAI* have cracks in one's mouth, have one's mouth break out in blisters (*e.g.*, from thrush)

#### CRANBERRY

**wîsakîmin**– *NI* cranberry

#### CRANK

**wâskân**– *VTI* make s.t. go around, turn s.t. (*e.g.*, treadle), crank s.t.

#### CRAZY

**môhcowi**– *VAI* be crazy, be silly

#### CREAM

**manahikan**– *NI* cream

#### CREE

**nêhiyaw**– *NA* Cree Indian, Indian  
**nêhiyaw-masinîwin**– *NI* Cree design, Cree motif, Indian design, Indian motif [*sic.* -w-]  
**nêhiyawê**– *VAI* speak Cree  
**nêhiyawêwin**– *NI* speaking Cree, the Cree language  
**nêhiyawî** *IPV* Cree, Indian  
**nêhiyawî-wîhowin**– *NI* Cree name, Indian name  
**nêhiyawîyîhkâso**– *VAI* have a Cree name, have an Indian name  
**nêhiyawî**– *VAI* be a Cree Indian, be an Indian

#### CRISP

**kâspis**– *VTI* heat s.t. until crisp

#### CROSS-COUSIN

–**câhkô**– *NDA* female cross-cousin; sister-in-law (woman speaking)  
 [*e.g.*, *nicâhkô*]  
 –**îscâs**– *NDA* male cross-cousin; brother-in-law (man speaking)  
 [*diminutive; e.g.*, *wîscâsa*]  
 –**îstâw**– *NDA* male cross-cousin; brother-in-law (man speaking)  
 [*e.g.*, *wîstâwa*]

#### CROWDED

**tatâyawâ**– *VII* be crowded

#### CRUSH

**takwah**– *VTI* crush s.t.

## CRY

**mâto**– *VAI* cry, wail

**môskomo**– *VAI* talk oneself into crying, cry while talking

## CULTIVATE

**sikwahcisikê**– *VAI* cultivate, harrow

## CURDS

**ascascwâs**– *NI* curds, cottage cheese

## CUT

**apiscis**– *VII* cut s.t. into small pieces

**apiscisasi**– *VAI* cut (it) into very small pieces [*diminutive*;  
*cf. apiscis*–]

**cîhcîkos**– *VII* cut meat off s.t. (*e.g.*, bone)

**manis**– *VII* cut s.t.

**manisw**– *VTA* cut s.o.

**payipis**– *VTI* cut s.t. out, cut a hole in s.t.

**pânis**– *VTI* cut s.t. (*e.g.*, meat) into sheets

**pânisâwê**– *VAI* cut meat into sheets

**pânisw**– *VTA* cut s.o. (*e.g.*, animal) into sheets

**pîkinis**– *VTI* cut s.t. into small pieces

**tâsawisâwât**– *VII* cut into the middle of s.t., slice s.t. open  
(*e.g.*, veal belly cordon-bleu)

**wiyis**– *VTI* cut s.t. out, cut s.t. to a pattern

**wiyisamaw**– *VTA* cut a pattern for s.o.

**wiyisamâso**– *VAI* cut a pattern for oneself, cut one's own pattern

## DANCE

**nîmihîto**– *VAI* dance with one another, dance

**nîmihîtowin**– *NI* dance

## DARK

**wani-tipiskâ**– *VII* be dark night

## DAUGHTER

**–cânis**– *NDA* daughter [*diminutive*; *e.g.*, *nicânis*]

**–tânis**– *NDA* daughter [*e.g.*, *nitânisak*]

**otânisî**– *VAI* have a daughter, have (her) as daughter

## DAY

**kîsikâ**– *VII* be day, be daylight

**kîsikâw**– *NA* day, daylight

**tahto-kîsikâw**– *IPC* every day, daily

## DEAD

**mâyipayi**– *VAI* fare badly; suffer a death, be bereaved

**nêsovisi**– *VAI* be weak, be near death

**nîpîmakan**– *VII* be dead

**nîpêpi**– *VAI* sit up with someone dead or dying; hold a wake

**pôni-pimâtisi**– *VAI* cease to be alive, be dead

**DEBT**

**tipahamaw-** *VTA* pay s.o. for (it/him), repay a debt to s.o.;  
pay s.o. a pension

**DECIDE**

**wiyasiwât-** *VTA* decide about s.o., sit in judgment on s.o., hold court  
over s.o.

**wiyasiwât-** *VTI* decide s.t.

**DEED**

**mâynikêwin-** *NI* wrong-doing, evil deed

**miyo-tôtamowin-** *NI* good deed, good works

**DEER**

**apisimôsos-** *NA* deer

**apisimôsoswayân-** *NA* deer-hide

**DEPART**

**sipwêhtê-** *VAI* leave, depart

**DESIGN**

**nêhiyaw-masinîwin-** *NI* Cree design, Cree motif, Indian design, Indian  
motif [*SIC*: -w-]

**DESIRE**

**akâwât-** *VII* wish for s.t., desire s.t.

**nôhtê** *IPV* want to, desire to

**DESTROY**

**misiwanâcihiso-** *VAI* ruin oneself, destroy oneself, commit suicide

**misiwanâcihtâ-** *VAI* ruin (it), destroy (it)

**misiwanâtan-** *VII* be ruined, be destroyed

**DIAPER**

**âsiyân-** *NA* loin-cloth, diaper

**DIE**

**nakat-** *VIA* leave s.o. behind; die and leave s.o. behind

**nakataskê-** *VAI* leave the earth behind, depart the world, die

**nipahâhkatoso-** *VAI* starve to death, die from starvation

**DIFFERENT**

**pîtos** *IPC* strange, different

**DIFFICULT**

**âyiman-** *VII* be difficult

**âyimanohk** *IPC* in a difficult place

**âyimêyiht-** *VTI* consider s.t. difficult

**âyimisi-** *VAI* have a difficult time; be of difficult disposition

**âyimî-** *VAI* have a difficult time, have a difficult task

**mayêhtâwan-** *VII* be difficult, be troublesome [\*]

**mayêhtâwêyim-** *VIA* find s.o. difficult, find s.o. troublesome

**mayêhtâwipayi-** *VAI* run into difficulties, experience trouble

**DIG**

**yahkâtihkât-** *VTI* dig out more of a hole or cellar, push out the size of an existing hole or cellar

**DIP OUT**

**kwâpah-** *VTI* dip s.t. out

**DIRT**

**asiskiy-** *NI* earth, soil, dirt, clay

**asiskîwihkwê-** *VAI* have soil on one's face, have dirt on one's face

**âkô-wiyipâ-** *VII* be covered in dirt

**wiyipâ-** *VII* be soiled, be dirty

**wîpayiwini-** *NI* dirty clothes

**wîpâtayiwini-** *NI* dirty clothes

**DISAPPEAR**

**namatê-** *VAI* be nonexistent, have disappeared

**DISAPPOINT**

**pômêh-** *VIA* make s.o. discouraged, disappoint s.o.

**DISAPPROVE**

**pakwât-** *VTA* hate s.o., disapprove of s.o.

**pakwât-** *VTI* hate s.t., disapprove of s.t.

**DISCOURAGED**

**pômê-** *VAI* be discouraged; give up

**pômêh-** *VTA* make s.o. discouraged, disappoint s.o.

**DISCUSS**

**mâmiskôm-** *VTA* talk about s.o., discuss s.o.

**mâmiskôt-** *VTI* talk about s.t., discuss s.t.

**mâmiskôtamaw-** *VIA* discuss (it/him) for s.o.

**DISH, DISHES**

**kâsiyâkanê-** *VAI* wash dishes, do the dishes

**mistiyâkan-** *NI* big dish, platter, large bowl

**wiyâkan-** *NI* dish, vessel

**wiyâkanis-** *NI* small dish, small bowl [*diminutive*]

**DIVORCE**

**paskêwihito-** *VAI* leave one another; separate, divorce

**DO**

**itahkamikisi-** *VAI* do things thus

**itôt-** *VTI* do thus, act thus [*cf.* *tôt-*]

**miyo-tôt-** *VTI* do s.t. good

**tôcikâtê-** *VII* be done

**tôt-** *VTI* do s.t. [*cf.* *itôt-*]

**tôtamaw-** *VTA* do (it) for s.o.

**tôtamâso-** *VAI* do (it) for oneself

**tôtamôh-** *VTA* make s.o. do (it)

**tôtaw-** *VTA* do (it) to s.o., treat s.o. so

**tôtâso-** *VAI* do (it) to oneself

#### DOWN

**kawikah-** *VII* chop s.t. down, cut s.t. down

**kawisimo-** *VAI* lie down, go to bed

**nahapi-** *VAI* sit down in one's place, be properly seated

**nîhc-âyihk** *IPC* down, below

**nîhcipit-** *VTA* pull s.o. down, drag s.o. down

**nîhtin-** *VII* take s.t. down, unload s.t.

#### DRAG

**nâcitâpê-** *VAI* go and drag (it) back, fetch (it) by cart [*sic*; cf. *nâtitâpê-*]

**nâtitâpê-** *VAI* go and drag (it) back, fetch (it) by cart [*also* *nâcitâpê-*]

**nîhcipit-** *VTA* pull s.o. down, drag s.o. down

#### DRAW

**masinah-** *VII* mark s.t., draw s.t.; write s.t.

**masinahamâso-** *VAI* draw (it) for oneself; write (it) for oneself, write oneself

#### DRESS

**miskotâkay-** *NI* coat, dress

**postayiwinišê-** *VAI* put clothes on, get dressed

#### DRINK

**minihkwê-** *VAI* drink (it), have a drink, drink, abuse alcohol

**minihkwêwin-** *NI* drinking, alcohol abuse

#### DRIP

**aswah-** *VII* catch s.t. as it drips

**pahkikawin-** *VII* let s.t. drip

#### DRY

**pâhkopayi-** *VAI* get dry, dry out

**pâs-** *VII* dry s.t.

**pâstê-** *VII* be dry

**pâsw-** *VTA* dry s.o.

#### DUCK

**nôcisipê-** *VAI* be engaged in duck-hunting

**sîsîp-** *NA* duck

**sîsîpipîway-** *NI* duck feathers, duck-down

#### DURING

**mêkwâ** *IPV* while, during

**mêkwâc** *IPC* while, during

#### DYE

**atis-** *VII* dye s.t.

**kaskitêwatisw-** *VTA* dye s.o. (*e.g.*, stocking) black

#### EACH

**pâh-pêyak** *IPC* one each [*reduplicated*]

**pâh-pîtos** *IPC* each differently [*reduplicated*]

#### EARLY

**kikisêpâ** *IPC* early in the morning

**wîpac** *IPC* soon, early

#### EARN

**kaskihtamâso-** *VAI* earn (it) for oneself

**kîspinat-** *VTA* earn enough to buy s.o. (*e.g.*, horse)

**kîspinat-** *VTI* earn enough to buy s.t.

#### EARTH

**asiskiy-** *NI* earth, soil, dirt, clay

**askiy-** *NI* earth, land, country, [*pl.*] fields under cultivation, pieces of farmland

**ayahikê-** *VAI* cover things with earth, hill things (*e.g.*, potatoes)

**waskitaskamik** *IPC* on the face of the earth

#### EAST

**sâkâstênohk** *IPC* in the east

#### EASY

**wêhcasin-** *VII* be easy

**wêhcih-** *VTA* have an easy time with s.o. (*e.g.*, hide)

**wêhtisi-** *VAI* have it easy

#### EAT

**asam-** *VTA* feed s.o., give s.o. to eat

**kitâ-** *VAI* eat (it) up, eat (it) completely

**mîci-** *VAI* eat (it)

**mîciso-** *VAI* eat, have a meal

**mow-** *VTA* eat s.o. (*e.g.*, bread)

#### EDUCATION

**kiskinohamâtowin-** *NI* teaching, education

**miyo-kîsih-** *VTA* finish s.o. well; educate s.o. well

#### EGGS

**nitawâwê-** *VAI* go looking for eggs, go to collect eggs

**owâwi-** *VAI* lay eggs

#### EIGHTY

**ayinânêwimitanaw** *IPC* eighty

#### ELDER

**kêhtê-ay-** *NA* old person, elder [*e.g.*, kêhtê-ayak]

**kêhtê-ayiwî-** *VAI* be an old person, be an elder

**kisêyiniw-** *NA* old man, elder

#### ELECTRIC LIGHT

**wâsaskocêpayîs-** *NI* lamp, electric light [*diminutive*]

ELEVEN

**pêyakosâp** *IPC* eleven

ELSEWHERE

**ohpimê** *IPC* off to the side, elsewhere

EMBARRASS

**sasîhciwih-** *VTA* make s.o. ashamed, embarrass s.o.

EMPLOY

**atoskah-** *VIA* make s.o. work, employ s.o., hire s.o.

**atoskahâkan-** *NA* employee, hired man

**atoskaw-** *VIA* work for s.o., be employed by s.o.

**atoskêmo-** *VAI* get people to do things, employ people, hire people

ENCOUNTER

**nakiskaw-** *VTA* encounter s.o., meet s.o.

**tâwin-** *VII* encounter s.t., bump into s.t.

END

**iskwêyâc** *IPC* at last, at the end

**kisipipayin-** *VII* come to an end, run out

ENDURE

**sîpihkêyiht-** *VII* endure s.t. by strength of mind; persevere

ENGLISH

**âkayâsîmo-** *VAI* speak English

ENJOY

**miyawât-** *VII* enjoy s.t.; have fun, be joyful

**miyawâtamowin-** *NI* enjoyment; fun, joyfulness

ENTER

**pîhtokwê-** *VAI* enter, go inside

ENTERPRISE

**waskawîstamâso-** *VAI* work for oneself, be enterprising

**waskawîwin-** *NI* being active, enterprise

ENTRAILS

**-takisiy-** *NDI* intestines, guts, entrails [*e.g.*, mitakisiya]

ERECT

**cimatê-** *VII* stand erect

**nîpawî-** *VAI* stand, stand up, stand erect, stand fast

ERMINESKIN

**k-ôsihkosiwayâniw** *INM* [*man's name:*] Ermineskin  
[literally Has-an-Ermineskin]

ERROR

**paci** *IPV* wrongly, in error

ESCAPE

**pîhkoho-** *VAI* free oneself, escape; [*Christian:*] be saved

ESPECIALLY

**âsônê** *IPC* especially, in particular

**wâwâc** *IPC* especially, even

**wâwîs cî** *IPC* especially

**wâwîs** *IPC* especially [\*]

#### ESTEEM

**itakiso-** *VAI* be counted thus, cost so much; be held in such esteem

**kîhkâtêyihîkwan-** *VII* be held in high esteem, be prominent

**kîhkâtêyim-** *VTA* hold s.o. in high esteem

**pîwêyimo-** *VAI* think little of oneself, have low self-esteem; [*Christian*] be humble

#### EVEN

**ahpô** *IPC* even, or

**wâwâc** *IPC* especially, even

#### EVENING

**otâkosin-** *VII* be evening

#### EVER

**wîhkâc** *IPC* ever

#### EVERY

**kahkiyaw** *IPC* every, all

**tahtw-âyamihêwi-kîsikâw** *IPC* every Sunday

#### EVERYONE

**pikw âwiyak** *IPC* anyone, everyone

#### EVERYWHERE

**misiw îtê** *IPC* all over, everywhere

**pikw îta** *IPC* in any place, everywhere

#### EVIL

**mac-âyiwi-** *VAI* be bad, be evil

**maci** *IPV* bad, evil

**mâyi** *IPV* bad, evil

**mâyi-tôt-** *VTI* do s.t. evil

**mâyi-tôtaw-** *VTA* do evil to s.o., harm s.o.

**mâyinikêwin-** *NI* wrong-doing, evil deed

#### EXACTLY

**katisk** *IPC* just now, exactly; [*in negative clause*] not merely

**mwêhci** *IPC* exactly

#### EXAMPLE

**kiskinowâpahtih-** *VTA* teach s.o. by example

**kiskinowâpahtihîwê-** *VAI* teach people by example

**kiskinowâpam-** *VTA* watch s.o.'s example

#### EXCITE

**yêyih-** *VTA* get s.o. excited by one's action, tempt s.o. by one's action

#### EXHAUST

**mêstinikê-** *VAI* use things up, exhaust things, spend it all



#### EXIST

- ayâ-** VII be there, exist  
**ihtako-** VAI exist  
**ihtakon-** VII exist  
**ihatan-** VII exist there [*?sic; both stem and gloss tentative*]

#### EXTEND

- âniskôstê-** VII extend, be extended  
**ispîhcâ-** VII extend thus, be of such size (*e.g.*, country)  
**ispîhtisî-** VAI extend thus, be of such age  
**pimisin-** VAI lie extended  
**piskihcikwât-** VII sew an extension on s.t.

#### EXTENT

- iyikohk** IPC so much, to such an extent  
**ômayikohk** IPC this much, to this degree, to this extent  
**pikoyikohk** IPC no matter how much, to any extent  
**tânimayikohk** IPC to which extent

#### EXTREMELY

- kakwâyaki** IPV greatly, extremely [*\**]

#### EYE-SIGHT

- wâpiwin-** NI eye-sight

#### FACE

- hkwâkan-** NDI face [*e.g.*, ohkwâkan]  
**asiskîwihkwê-** VAI have soil on one's face, have dirt on one's face  
**kâsîhkwâkê-** VAI wash one's face with (it), use (it) to wash one's face

#### FACT

- anima** IPC it is that; the fact that [*predicative*]  
**ôma** IPC it is this; the fact that [*predicative*]  
**tâsipwâw** IPC as a matter of fact

#### FAIL

- pwâtawihtâ-** VAI be thwarted at (it), fail of (it)

#### FALL

- pahkisin-** VAI fall  
**takwâkin-** VII be fall, be autumn

#### FAMILIAR

- nakacihtâ-** VAI be familiar with doing (it), be practised at (it)  
**nakayâskaw-** VIA be accustomed to s.o., be comfortable with s.o., be familiar with s.o.

#### FAR

- isko** IPC so far  
**isko** IPV so far  
**wâhyaw** IPC far  
**wâhyawês** IPC quite far [*cf.* wâhyawîs]  
**wâhyawîs** IPC quite far [*cf.* wâhyawês]

**FARE****mâyamahciho**– *VAI* fare ill, be sick**mâyipayi**– *VAI* fare badly; suffer a death, be bereaved**miyomahciho**– *VAI* fare well, feel well, be in good health or spirit**FARM****askiy**– *NI* earth, land, country; [*pl.*] fields under cultivation, pieces of farmland**okistikêwiyinîwi**– *VAI* be a farmer, be engaged in agriculture**okistikêwiyinîwiwin**– *NI* farming, farm-work**FAST****tahkopit**– *VII* tie s.t. fast**FAT****paswêskôyo**– *VAI* get sick from eating excessively fatty food**paswêyâ**– *VII* be excessively fatty**pimiy**– *NI* fat, oil; crude petroleum**wiyino**– *VII* be fat**wiyinw**– *NI* fat, animal fat**FATHER****mâmaw-ôhtâwîmâw**– *NA* All-Father, Father-of-All**-ôhtâwiy**– *NDA* father, father's brother; [*Christian:*] Heavenly Father [*e.g.*, kôhtâwînaw]**FATHER-IN-LAW****-manâcimâkan**– *NDA* father-in-law (woman speaking)[*e.g.*, nîmanâcimâkan]**-sis**– *NDA* mother's brother, father's sister's husband, father-in-law, father-in-law's brother [*e.g.*, nîsisak]**FEAR****kost**– *VIA* fear s.o.**kost**– *VII* fear s.t.**FEATHERS****sîsipîway**– *NI* duck feathers, duck-down**FEED****asam**– *VIA* feed s.o., give s.o. to eat**asamiso**– *VAI* feed oneself**kîspôh**– *VTA* feed s.o. until full, get s.o. (horse) fully fed**FEEL****itamahciho**– *VAI* feel thus, be in such health [*e.g.*, nânitaw itamahciho– 'feel unwell']**miyomahciho**– *VAI* fare well, feel well, be in good health or spirit**môsihtâ**– *VAI* sense (it), feel (it)**FELLOW****-îcayisiyiniw**– *NDA* fellow person, fellow human [*sic:* -a-; *e.g.*, kîcayisiyiniw]

–**îci-kiskinohamawâkan**– *NDA* fellow student, school-mate

[e.g., *nîci-kiskinohamawâkanak*]

**wîci-kiskinohamâkosîm**– *VIA* be in school with s.o., have s.o. as a fellow-student

#### FETCH

**nâcimihtê**– *VAI* fetch firewood, go for firewood

**nâcitâpê**– *VAI* go and drag (it) back, fetch (it) by cart [*sic, cf. nâtîtâpê*–]

**nât**– *VIA* fetch s.o.

**nât**– *VII* fetch s.t.

**nâtamaw**– *V7A* fetch (it/him) for s.o.

**nâtamâso**– *VAI* fetch (it/him) for oneself

**nâtîtâpê**– *VAI* go and drag (it) back, fetch (it) by cart [*also nâcitâpê*–]

#### FIELD

**askiy**– *NI* earth, land, country; [*pl* ·] fields under cultivation, pieces of farmland

**kistikân**– *NI* field, arable land

#### FIGHT

**nôtin**– *V7A* fight s.o., fight with s.o.

**nôtin**– *VII* fight s.t., fight with s.t.

**nôtinikê**– *VAI* fight people, put up a fight; take part in war  
(e.g., World War II)

**nôtinitowin**– *NI* fighting

#### FINALLY

**piyisk** *IPC* finally, at last

#### FIND

**misk**– *VII* find s.t.

**miskamaw**– *V7A* find (it/him) for s.o.

**miskaw**– *V7A* find s.o.

#### FINISH

**kîsihtâ**– *VAI* finish (it), complete (it)

**miyo-kîsih**– *V7A* finish s.o. well; educate s.o. well

#### FIRE

**kîsowihkaso**– *VAI* warm oneself by fire, keep oneself warm by fire

**kwâhkotênikê**– *VAI* start a fire, set things aflame

**pôn**– *VII* build a fire; make a fire with s.t.

#### FIREWOOD

**âwacimihtê**– *VAI* haul firewood

**miht**– *NI* firewood, piece of firewood [e.g., *mihti, mihta*]

**nâcimihtê**– *VAI* fetch firewood, go for firewood

**nikohtât**– *VII* chop s.t. for firewood

**nikohtê**– *VAI* collect firewood, chop firewood

**nikohtêstamâso**– *VAI* make firewood for oneself, make one's own firewood

**nikohtêwin**– *NI* making firewood

**omihtimi-** *VAI* have one's firewood, have (it) as one's firewood  
**pīhtikwē-āwacimihtēwin-** *NI* hauling firewood inside  
 [\*; sic: -i-; cf. pīhtokwē-]

#### FIRST

**nistam** *IPC* first, at first, for the first time  
**pita** *IPC* first, for a while

#### FISH

**kinosēw-** *NA* fish  
**nōcikinosewē-** *VAI* be engaged in fishing

#### FIVE

**niyānan** *IPC* five  
**niyānani-** *VAI* be five in number

#### FLAT

**napakaskisin-** *NI* flat moccasin  
**napakā-** *VII* be flat  
**napakihtakw-** *NI* flat lumber, board  
**napakikamikos-** *NI* flat-roofed log-house [*diminutive*]

#### FLEE

**akwanāhkwēyāmo-** *VAI* cover one's face in flight, flee with one's face covered; hide by rapidly covering one's face  
**nātāmototaw-** *VTa* flee to s.o., seek refuge with s.o.  
**pīhtokwēyāmo-** *VAI* flee inside  
**tētipēwēyāmo-** *VAI* flee around in a circle

#### FLEECE

**māyatihkopīway-** *NI* sheep's fleece; wool

#### FLOOR

**kisēpēkihtakinikē-** *VAI* wash a wooden floor, wash floor-boards  
**sinikohtakahikan-** *NI* scrub-brush, floor brush, brush for wood  
**wāpiskihtakā-** *VII* be white boards, be white floor

#### FLOUR

**maskimotēkinw-** *NI* sacking, cloth from flour-sacks  
**pahkwēsikan-** *NA* bannock, bread; flour  
**pahkwēsikaniwat-** *NI* flour-bag

#### FLOWER

**wāpikwaniy-** *NI* flower

#### FOLLOW

**pimitisah-** *VTI* follow s.t.  
**pimitisahikē-** *VAI* follow people, tag along, be a follower

#### FOOD

**miciwin-** *NI* food

#### FOOT

**-sit-** *NDI* foot [*e.g.*, misita]

FOR

**ayisk** *IPC* for, because [*cf. ayis*]

**wiya** *IPC* for, because [*clause-initial causal conjunction*]

FORCE

**wîhkô** *VAI* strain oneself, use all one's force

FOREVER

**kâkikê** *IPC* always, forever

FORGET

**wanikiskisi** *VAI* forget (it), be forgetful

FORGIVE

**kâsînamaw** *VTa* wipe (it) off for s.o.; [*Christian:*] forgive s.o.

**kâsînamâso** *VAI* wipe (it) off for oneself; [*Christian:*] have one's sins forgiven, obtain forgiveness

**kâsînamâtô** *VAI* wipe (it) off for one another; [*Christian:*] forgive one another

**pônêyhtamaw** *VTa* forgive s.o.

**pônêyhtamâtô** *VAI* forgive one another

FREE

**kêcikopit** *VII* pull s.t. free, pull s.t. out

**manipit** *VII* pull s.t. free, pull s.t. out

**pihkoho** *VAI* free oneself, escape; [*Christian:*] be saved

FREEZE

**âhkwaci** *VAI* freeze, be frozen

**âhkwatihcikan** *VI* refrigerator; freezer

**âhkwatihâtâ** *VAI* let (it) freeze, freeze (it)

**âhkwatin** *VII* be frozen

FRESH

**oski** *IPN* young, fresh, new

FRIEND

**otôtêmi** *VAI* have a kinsman or friend, have (her/him) as kinsman or friend

FROM

**ohtâciho** *VAI* make one's living from there

**ohtin** *VTI* take s.t. from there, obtain s.t. from there

**ohtinikê** *VAI* take things from there, obtain things from there

**ohtohtê** *VAI* come walking from there

**ôh** *IPV* from there; [*in negative clause:*] past

FRONT

**nîkân** *IPC* in front, in the lead

FULL

**âkwâtaskinê** *VAI* be quite full (*e.g.*, pail), be more than half full

**sâkaskinahtâ** *VAI* make (it) full, fill (it)

**FUN****miyawât-** *VTI* enjoy s.t.; have fun, be joyful**miyawâtamowin-** *NI* enjoyment; fun, joyfulness**FUNCTION****pimipayin-** *VII* work, function; go on**FUNERAL****nahin-** *VIA* bury s.o., hold a funeral for s.o.**FURTHER****awasitê** *IPC* further over there**FUTURE****niyâk** *IPC* in the future**GAMBLE****mêtawê-** *VAI* play; gamble**GARDEN****kiscikânis-** *NI* garden [*diminutive*]**kiscikêsi-** *VAI* plant seeds; have a small garden [*diminutive*]**pîwi-kiscikânis-** *NA* garden seeds [*diminutive*]**pîwi-kiscikânis-** *NI* vegetable garden [*diminutive*]**GARTERS****sîskêpison-** *NI* garters**GENEROUS****sawêyim-** *VIA* be generous towards s.o., bless s.o.**GIRL****iskwêsis-** *NA* girl, little girl**GIVE****mêki-** *VAI* give (it/him) away, release (it/him); give (her) in marriage**miy-** *VTA* give (it/him) to s.o.**miyikowisi-** *VAI* be given (it/him) by the powers**miyito-** *VAI* give (it/him) to one another**GIVE UP****pômê-** *VAI* be discouraged; give up**GLOVE****astis-** *NA* mitten, glove**GO****itohtê-** *VAI* go there or thus**nîtawî** *IPV* go and**pimohtê-** *VAI* go along, walk along**wayawîstamâso-** *VAI* go outside for oneself, go to relieve oneself**wîcêht-** *VTI* go along with s.t., cooperate with s.t.**yîkatêstaw-** *VTA* go off to the side from s.o., go away from s.o.**GOD****kisê-manitow-** *NA* God the kind, the compassionate God; [*Christian*:]  
Merciful God

**kisê-manitowi-pîkiskwêwin**– *NI* God's word

**manitow**– *NA* God

**manitowi-masinahikan**– *NI* God's book, the Bible

**GODFATHER**

**-ôhtâwîhkâwin**– *NDA* godfather; step-father [*e.g.*, ôhtâwîhkâwina]

**GOOD**

**miyo** *IPV* good

**miyo-pîkiskwêwin**– *NI* good speech; [*Christian*] the good news

**miyo-tôt**– *VII* do s.t. good

**miyo-tôtamowin**– *NI* good deed, good works

**miyo-tôtaw**– *VTA* do s.o. a good turn

**miyohtwâ**– *VAI* be good-natured, be of pleasant character

**miyokihtâ**– *VAI* be good at growing (it)

**miyonâkwân**– *VII* look good, have a nice appearance, look prosperous

**miyosi**– *VAI* be good, be beautiful

**miyosihtâ**– *VAI* make (it) good, make (it) beautiful

**miyô**– *VAI* be good at something

**miywâsin**– *VII* be good

**miywêyiht**– *VII* consider s.t. good, like s.t.

**miywêyim**– *VTA* consider s.o. good, like s.o.

**nihtâ** *IPV* good at, competent, practised

**nihtâwiminakinikê**– *VAI* be good at sewing on beads

**nihtâwisihcikê**– *VAI* be good at making things

**nihtâwitêpo**– *VAI* be good at cooking

**wîhkasin**– *VII* taste good

**GOSSIP**

**âyimôm**– *VTA* gossip about s.o.

**GOVERNMENT**

**kihç-ôkimâw**– *NA* king; government [*e.g.*, kihç-ôkimânâhk 'the government']

**GRAIN**

**kiscikânis**– *NA* grain, seed [*diminutive*]

**kistikân**– *NA* grain, seed; sheaf of grain

**GRANARY**

**kistikânikamikw**– *NI* granary

**okistikânikamiko**– *VAI* have a granary

**GRANDCHILD**

**-ôsisim**– *NDA* grandchild [*e.g.*, kôsisiminawak]

**GRANDFATHER**

**-mosôm**– *NDA* grandfather, grandfather's brother [*e.g.*, kimosôm]

**GRANDMOTHER**

**-ôhkom**– *NDA* grandmother, grandmother's sister, great-aunt  
[*e.g.*, nôhkom]

GRASS

**maskosiy-** *NI* grass, hay

GRATEFUL

**atamih-** *VIA* make s.o. grateful, make s.o. indebted, please s.o.

GREASY

**tômâ-** *VII* be greased, be greasy

GREATLY

**kakwâyaki** *IPV* greatly, extremely [\*]

**misi** *IPV* big, greatly

GREEN

**askihtakosi-** *VAI* be green

**askihtakwâ-** *VII* be green

**oskaskosîwinâkwan-** *VII* look green, have a green appearance

GREEN-FEED

**asamastimwân-** *NA* green-feed, oats [sic: *NA* with reference to oats]

GROUND

**mohcihk** *IPC* on the bare ground

GROW

**kiyipikin-** *VII* grow quickly

**miyokihtâ-** *VAI* be good at growing (it)

**ohpiki-** *VAI* grow up

**ohpikihtamâso-** *VAI* make (it) grow for oneself

**ohpikihtâ-** *VAI* make (it) grow

**ohpikin-** *VII* grow

**wîc-ôhpikîm-** *VTA* grow up with s.o., be raised together with s.o.

**wîpâcikin-** *VII* grow out of place, grow wild, grow as weeds

GUIDE

**miyohtah-** *VTA* guide s.o. well

GUTS

**-takisiy-** *NDI* intestines, guts, entrails [e.g., mitakisiya]

HABITUALLY

**mâna** *IPC* usually, habitually

HALF

**âpihtaw** *IPC* half

HAND

**-cihciy-** *NDI* hand [e.g., ocihciy]

**kîskicihcêpit-** *VTA* tear s.o.'s hand off, tear s.o.'s finger off

HANDLE

**câpihcicikan-** *NA* [*man's name*:] Handle

HANG UP

**akotâ-** *VAI* hang (it) up

HARD

**maskawâ-** *VII* be hard, be strong



**HARD-WORKING****kakâyawâtisi**– *VAI* be hard-working, be of industrious disposition**kakâyawisi**– *VAI* be hard-working, be industrious**HARM****mâyî-tôtaw**– *VTA* do evil to s.o., harm s.o.**HARNESS****nîswahpiso**– *VAI* be harnessed as two, be a team of two**wiyahpicikê**– *VAI* do the harnessing**HARROW****sikwahcisikê**– *VAI* cultivate, harrow**HATE****pakwât**– *VTA* hate s.o., disapprove of s.o.**pakwât**– *VTI* hate s.t., disapprove of s.t.**HAUL****âwacimihtê**– *VAI* haul firewood**âwatamâso**– *VAI* haul (it/him) for oneself**âwatâ**– *VAI* haul (it)**kwâpikê**– *VAI* go for water, haul water**pîhtikwê-âwacimihtêwin**– *NI* hauling firewood inside [\*; sic. -i-; cf.

pîhtokwê-]

**HAVE****ayâ**– *VAI* have (it)**ayâw**– *VTA* have s.o.**HAY****maskosiy**– *NI* grass, hay**HE****wiya** *PR* he, she**HEALTH****itamahciho**– *VAI* feel thus, be in such health [e.g., nânitaw itamahciho–  
‘feel unwell’]**miyomahciho**– *VAI* fare well, feel well, be in good health or spirit**HEAR****nitohtâkowisi**– *VAI* be heard by the powers**pêht**– *VTI* hear s.t.**pêhtaw**– *VTA* hear s.o.**pêhtamowin**– *NI* what is heard**pêhtâkwan**– *VII* be heard**HEART****-têh**– *NDI* heart [e.g., kitêhinawa]**wisakitêhê**– *VAI* have a heavy heart**HEAT****kâspis**– *VTI* heat s.t. until crisp**kisâkamis**– *VTI* heat s.t. up as liquid

**kisákamisikê**– *VAI* heat a liquid; make tea

**kisis**– *VTI* warm s.t. up, heat s.t. up

#### HEATER

**awasowi-kotawanâpiskw**– *NI* warming-stove, heater [*sic*: *NI*]

**awaswâkan**– *NI* heater [*sic*: *NI*]

#### HEAVEN

**kihci-kísikw**– *NI* heaven

#### HEAVY

**kosikwan**– *VII* be heavy

**wísakitêhê**– *VAI* have a heavy heart

#### HEEL

**–ahkwan**– *NID* heel [*e.g.*, mahkwan]

#### HEIGHT

**iskosi**– *VAI* be so tall, be of such height

#### HELP

**mâmawi-wîcihitowin**– *NI* all helping together, general cooperation

**wîcih**– *VIA* help s.o.

**wîcihikowisi**– *VAI* be helped by the powers

**wîcihiso**– *VAI* help oneself

**wîcihito**– *VAI* help one another, cooperate with one another

**wîcihtâso**– *VAI* help with things

#### HERE

**ôta** *IPC* here

#### HEY

**hêy** *IPC* hey [*exclamatory*]

#### HIDE

**kâso**– *VAI* hide, hide oneself

**mihkit**– *VTI* scrape s.t. (meat) off the hide

**otamiskay**– *NI* hide-scrapings (meat scraped from hide)

**pahkêkinohkê**– *VAI* make dressed hides, make leather

**pahkêkinos**– *NI* small dressed hide, small piece of leather [*diminutive*]

**pahkêkinw**– *NI* dressed hide, finished hide, leather

#### HIGHLY

**ayiwâkêyim**– *VT A* think more of s.o., regard s.o. more highly

**kihçêyiht**– *VII* think highly of s.t.

**kihçêyhtamaw**– *VT A* think highly of (it/him) for s.o.

**kihçêyhtâkwan**– *VII* be highly thought of

**kihçêyim**– *VT A* think highly of s.o.

**kihkâtêyhtâkwan**– *VII* be held in high esteem, be prominent

**kihkâtêyim**– *VT A* hold s.o. in high esteem

#### HILL

**ayahikâkan**– *NI* hiller, tool for covering potatoes with earth

**ayahikê**– *VAI* cover things with earth, hill things (*e.g.*, potatoes)

#### HIRE

**atoskah-** *VT A* make s.o. work, employ s.o., hire s.o.

**atoskahâkan-** *NA* employee, hired man

**atoskêmo-** *VAI* get people to do things, employ people, hire people

**masinahikêh-** *VT A* hire s.o.

#### HIT

**pakamahw-** *VT A* strike s.o., hit s.o.

#### HITHER

**pê** *IPV* hither

#### HOBBEMA

**maskwacîsihk** *INM* [*place-name.*] Hobbema, Alberta [*locative, literally*  
at Bear's Hill]

#### HOLD

**itin-** *VT I* hold s.t. thus

**micimin-** *VT A* hold on to s.o.

**miciminamaw-** *VT A* hold on to (it/him) for s.o.

**miciminamôh-** *VT A* make s.o. hold on to (it/him)

#### HOLE

**payipis-** *VT I* cut s.t. out, cut a hole in s.t.

**wâtihkân-** *NI* hole, cellar

**yahkâtihkât-** *VT I* dig out more of a hole or cellar, push out the size of an  
existing hole or cellar

#### HOLY

**ayamihêwi-saskamon-** *NA* the host; Holy Communion

**kihcihtwâwi** *IPN* of exalted character; venerable, holy

[*e.g.*, kihcihtwâwi-côsap 'Holy Joseph']

#### HOME

**-îk-** *NDI* house, dwelling, home [*e.g.*, nîkihk]

**kiwê-** *VAI* return home

**kiwêhtah-** *VT A* take s.o. home

**kiwêhtatâ-** *VAI* take (it) home

**kiwêtot-** *VT I* return home to s.t.

**kiwêtotaw-** *VT A* return home to s.o.

**owîki-** *VAI* live there, have one's home there [*sic*; *cf.* wîki-]

**wîki-** *VAI* live there, have one's home there [*also* owîki-]

#### HOMEWORK

**kiskinohamâkosiwin-** *NI* being a student, going to school; schoolwork,  
homework

#### HOOKED-NOSE

**okikocêsis-** *NA* [*man's name:*] Hooked-Nose [*?sic*; *gloss highly tentative*]

#### HORSE

**misatimokamikw-** *NI* horse-barn

**misatimw-** *NA* horse

**HORSEBACK****têhtapi-** *VAI* be mounted, be on horseback**HOSPITAL****âhkosîwikamikw-** *NI* hospital**HOST****ayamihêwi-saskamon-** *NA* the host; Holy Communion**HOT****kisâkamitêwâpoy-** *NI* hot water**kisiso-** *VAI* be warm, be hot**kîsopwê-** *VII* be hot weather**HOUSE****-îk-** *NDI* house, dwelling, home [*e.g.*, nîkîhk]**asahkêwikamikw-** *NI* ration house**wâskahikan-** *NI* house**wâskahikanis-** *NI* little house [*diminutive*]**HOUSEHOLD****wîkiwin-** *NI* household; [*Christian.*] home**HOUSEMATE****-wîkimâkan-** *NDA* spouse, housemate [*e.g.*, niwîkimâkan]**HOW****pikoyikohk** *IPC* no matter how much, to any extent**tânisi** *IPC* how**tânitahto** *IPC* how many; so many**tânitahto-pîsim** *IPC* how many months; what month is it [*predicative*],  
so many months**tânitahtwâw** *IPC* how many times; so many times**HUNDRED****mitâtahtomitanaw** *IPC* one hundred**mitâtahtomitanaw-maskimot** *IPC* a hundred bags, one hundred bags**HUNGRY****nôhtêhkâtê-** *VAI* be hungry, want food**HUNT****mâcî-** *VAI* hunt, go hunting**nôcih-** *VTA* pursue s.o., hunt s.o.**HUSBAND****-nâpêm-** *NDA* husband [*e.g.*, onâpêmiwâwa]**onâpêmi-** *VAI* have a husband, be married (woman)**I****niya** *PR* I**nîsta** *PR* I, too; I by contrast**IF****kîspin** *IPC* if

## ILL

**mâyamahciho-** *VAI* fare ill, be sick

## IMMEDIATELY

**sêmâk** *IPC* right away, immediately

**sôskwâc** *IPC* simply, immediately, without further ado

## IMMERSE

**akohcim-** *V7A* immerse s.o. in water (*e.g.*, baby)

**pakâsimonah-** *V7A* immerse s.o., bathe s.o.

**pakâsimonahâwaso-** *VAI* immerse one's children, bathe one's children

## INCREASINGLY

**tahk âyiwâk** *IPC* increasingly, more and more

## INDEED

**tâpwê** *IPC* truly, indeed

## INDIAN

**nêhiyaw-** *NA* Cree Indian, Indian

**nêhiyaw-masiniwin-** *NI* Cree design, Cree motif, Indian design, Indian motif [*sic.* -w-]

**nêhiyawî** *IPV* Cree, Indian

**nêhiyawî-wîhowin-** *NI* Cree name, Indian name

**nêhiyawiyihkâso-** *VAI* have a Cree name, have an Indian name

**nêhiyâwi-** *VAI* be a Cree Indian, be an Indian

## INDISTINCTLY

**wani** *IPV* indistinctly, blurred

## INDUSTRIOUS

**kakâyawâtisi-** *VAI* be hard-working, be of industrious disposition

## INFANT

**oskawâsis-** *NA* young child, infant

## INFECT

**âsôskamaw-** *V7A* infect s.o.

## INNARDS

**otitâmiyaw-** *NI* innards [\*]

## INSECT

**manicôs-** *NA* insect, bug

## INSIDE

**asiwaso-** *VAI* be inside

**asiwatan-** *V7I* be inside

**asiwatâ-** *VAI* put (it) inside

**itâmihk** *IPC* inside (*e.g.*, mouth); underneath (*e.g.*, one's clothes)

**pihc-âyihk** *IPC* inside

**pihtikwê-âwacimihtêwin-** *NI* hauling firewood inside [\*; *sic.* -i-; *cf.* pihtokwê-]

**pihtokwah-** *V7A* take s.o. inside

**pîhtokwatamâkê**– *VAI* bring (it/him) inside for people  
**pîhtokwatâ**– *VAI* bring (it) inside  
**pîhtokwê**– *VAI* enter, go inside  
**pîhtokwêyâmo**– *VAI* flee inside

#### INSISTENTLY

**katâc** *IPC* insistently; [*in negative clause:*] necessarily

#### INSTANCE

**mâcika** *IPC* for instance

#### INTEND

**wî** *IPV* intend to

#### INTESTINES

–**takisiiy**– *NDI* intestines, guts, entrails [*e g* , mitakisiya]

#### INVITE

**nitom**– *VIA* invite s.o.

#### JACKET

**mikisasâkay**– *NI* beaded coat, beaded jacket

**pahkêkinwêsâkay**– *NI* leather coat, leather jacket

#### JESUS

**cêsos**– *NA* Jésus [*sic, as in French; cf. cîsas*–]

**cîsas**– *NA* Jesus [*sic, as in English, cf. cêsos*–]

#### JOIN

**wîcihiwê**– *VAI* join in, participate, be part of something

#### JOKE

**naniwêyatwê**– *VAI* joke, tell a joke

#### JOSEPH

**côsap**– *NA* Joseph

#### JOYFUL

**miyawât**– *VTI* enjoy s.t.; have fun, be joyful

**miyawâtamowin**– *NI* enjoyment; fun, joyfulness

#### JUDGMENT

**wiyasiwât**– *VIA* decide about s.o.; sit in judgment on s.o., hold court over s.o.

#### KILL

**minaho**– *VAI* kill an animal, make a kill

**minahôstamaw**– *VIA* kill an animal for s.o., make a kill for s.o.

**minahôstamâso**– *VAI* kill an animal for oneself, succeed in a kill

**nipahiso**– *VAI* kill oneself, commit suicide

**nipahtamaw**– *VIA* kill (it/him) for s.o., make a kill for s.o.

#### KIND

**êkotowahk** *IPC* of that kind

**itowahk** *IPC* this kind

**kisêwâtisi**– *VAI* be kind, be of compassionate disposition

**kisêwâtisiwin**– *NI* kindness, compassion

- kitimâkêyim**– *VTA* feel pity towards s.o., be kind to s.o., love s.o.  
**kîkw-ây**– *NA* which one; what kind [*e.g.*, *kîkw-âyak*]  
**nanâtohkôskân** *IPC* all kinds of things  
**nawac piko** *IPC* sort of, kind of, approximately; more or less
- KING**  
**kihç-ôkimâw**– *NA* king; government [*e.g.*, *kihç-ôkimânâhk* 'the government']
- KINSMAN**  
**otôtêmi**– *VAI* have a kinsman or friend, have (her/him) as kinsman or friend
- KITCHEN**  
**piminawasowikamikw**– *NI* cookhouse, kitchen
- KNEEL**  
**ocihkwanapi**– *VAI* kneel
- KNIT**  
**apihkât**– *VTA* braid s.o., knit s.o. (*e.g.*, stocking)  
**apihkât**– *VII* braid s.t.; knit s.t.  
**apihkê**– *VAI* knit, do knitting  
**apihkêpicikan**– *NI* knitting machine  
**itapihkât**– *VII* braid s.t. thus; knit s.t. thus  
**itapihkê**– *VAI* braid thus; knit thus [\*; ?*sic*: record]  
**kîsapihkât**– *VII* braid s.t. to completion; knit s.t. to completion
- KNOCK OFF**  
**pahkwaciwêpah**– *VII* knock s.t. off, pry s.t. off (*e.g.*, hide-scrapings)  
**pahkwatah**– *VII* knock s.t. off (*e.g.*, hide-scrapings)
- KNOW**  
**kiskêyiht**– *VII* know s.t.
- KNOWLEDGE**  
**kiskêyih tamâ**– *VAI* have spiritual knowledge
- LACK**  
**kwîtâpacihtâ**– *VAI* be short of (it) to use, lack tools
- LAMP**  
**wâsaskocêpayîs**– *NI* lamp, electric light [*diminutive*]  
**wâsaskotênikan**– *NI* light, lamp, lantern
- LAND**  
**askiy**– *NI* earth, land, country; [*pl.:*] fields under cultivation, pieces of farmland  
**kistikân**– *NI* field, arable land
- LANGUAGE**  
**nêhiyawêwin**– *NI* speaking Cree, the Cree language
- LANTERN**  
**wâsaskotê**– *VII* be light, be lit; be a lantern  
**wâsaskotênikan**– *NI* light, lamp, lantern

LAST

**awasi-nîpinohk** *IPC* the summer before last

**iskwêyâc** *IPC* at last, at the end

LATER

**mwêstas** *IPC* later, subsequently

LAUGH

**pâhpi-** *VAI* laugh

**pâhpih-** *VTA* laugh at s.o.

LAUNDRY

**kisêpêkinikê-** *VAI* wash things, do the laundry

**kisêpêkinikêwin-** *NI* laundry, doing the laundry

LEADER

**okimâw-** *NA* chief, leader, boss; Band Council [*e.g.*, okimânâhk 'Band Council, band authorities']

LEAN

**âsôhtatâ-** *VAI* lean (it) across something

**âswastâ-** *VAI* place (it) to lean against something

LEATHER

**pahkêkinohkê-** *VAI* make dressed hides, make leather

**pahkêkinos-** *NI* small dressed hide, small piece of leather [*diminutive*]

**pahkêkinw-** *NI* dressed hide, finished hide, leather

**pahkêkinwêsâkay-** *NI* leather coat, leather jacket

LEAVE

**iskonikowisi-** *VAI* be left over (*e.g.*, to survive) by the powers

**nakat-** *VTA* leave s.o. behind; die and leave s.o. behind

**nakat-** *VTI* leave s.t. behind

**nakatamaw-** *VTA* leave (it/him) behind for s.o.

**nakataskê-** *VAI* leave the earth behind, depart the world, die

**paskêwihito-** *VAI* leave one another; separate, divorce

**sipwêhtê-** *VAI* leave, depart

**sipwêpici-** *VAI* leave with one's camp

**wayawî-** *VAI* go outside; go to relieve oneself; leave school, leave hospital

LEG

**-skât-** *NDI* leg [*e.g.*, miskâta]

LEGGINGS

**-tâs-** *NDA* leggings, trousers, pants [*e.g.*, mitâsa]

LEND

**awih-** *VTA* lend (it/him) to s.o.; rent (it/him) out to s.o.

**awihiwê-** *VAI* lend (it/him) to people; rent (it/him) out to people

LESS

**âstamipayi-** *VAI* become less, run low (*e.g.*, money)

LETTER

**masinahikêwin-** *NI* writing; letter, character



**LID**

**akwanâpowêhikâso**– *VAI* be covered as vessel capable of containing liquid, have a lid (*e.g.*, pot)

**LIE**

**kawisimo**– *VAI* lie down, go to bed

**pimisin**– *VAI* lie extended

**LIFE**

**pimâciho**– *VAI* make a life for oneself, live

**pimâcihowin**– *NI* way of life; livelihood

**pimâtisiwin**– *NI* life

**LIGHT**

**saskah**– *VII* light s.t. (*e.g.*, lamp)

**wâsaskocêpayîs**– *NI* lamp, electric light [*diminutive*]

**wâsaskotê**– *VII* be light, be lit; be a lantern

**wâsaskotênikan**– *NI* light, lamp, lantern

**wâsaskotênikâkê**– *VAI* light things with (it), use (it) to have light

**wâsaskotênikê**– *VAI* light things, have light

**yâhkasin**– *VII* be light in weight

**LIKE**

**miyoht**– *VII* like the sound of s.t.

**miywâpisin**– *VAI* like the look of something

**miywêyiht**– *VII* consider s.t. good, like s.t.

**miywêyim**– *VIA* consider s.o. good, like s.o.

**takahkêyim**– *VIA* consider s.o. nice, like s.o.

**LINING**

**pîhtawêkwât**– *VII* sew s.t. as lining into a garment; sew s.t. in between covers, sew covers on s.t.

**LIQUID**

**kisâkamis**– *VII* heat s.t. up as liquid

**kisâkamisikê**– *VAI* heat a liquid; make tea

**LISTEN**

**nanahiht**– *VII* listen well to s.t., obey s.t.

**nanahihtaw**– *VIA* listen well to s.o., obey s.o.

**nitohtaw**– *VIA* listen to s.o.

**LITERATE**

**masinahikê**– *VAI* write things; write, be literate

**LITTLE**

**apisis** *IPC* a little

**pîwêyimo**– *VAI* think little of oneself, have low self-esteem; [*Christian*:] be humble

**LITTLE-HEAD**

**oscikwânis**– *NA* [*woman's name*:] Little-Head

## LIVE

- ayâ-** *VAI* be there, live there  
**kanâtapi-** *VAI* live in a clean house [\*]  
**kihci-wîki-** *VAI* live formally; [*Christian*] live in residence  
**ohtâciho-** *VAI* make one's living from there  
**otisâpaht-** *VII* have lived long enough to see s. t.  
**owîki-** *VAI* live there, have one's home there [*sic*; cf *wîki-*]  
**pimâcih-** *VTA* make s. o. live, give life to s.o.; make a living for s.o., sustain s.o.  
**pimâcihiso-** *VAI* make oneself live; make a living for oneself  
**pimâciho-** *VAI* make a life for oneself, live  
**pimâtisi-** *VAI* live, be alive  
**pimâtisîtot-** *VII* live one's life; live one's life by s. t.  
**wîc-âyâm-** *VIA* live with s.o.  
**wîcêhto-** *VAI* live with one another  
**wîcêw-** *VTA* accompany s.o., live with s.o.  
**wîki-** *VAI* live there, have one's home there [*also* *owîki-*]  
**wîkihto-** *VAI* live with each other, be married  
**wîkihtowin-** *NI* living together, matrimony  
**wîkim-** *VTA* live with s.o., be married to s.o.  
**wîtokwêm-** *VTA* share a dwelling with s.o., live with s.o.

## LIVELIHOOD

- pimâcihowin-** *NI* way of life; livelihood

## LIVING ROOM

- apîwikamikw-** *NI* sitting room, living room

## LOAD

- pôsihtâ-** *VAI* put (it) on a conveyance, load (it) on

## LODGE

- mîkiwâhp-** *NI* lodge, tipi

## LOG

- mistikokamikw-** *NI* log-house  
**mistikw-** *NI* pole, log, rail  
**napakikamikos-** *NI* flat-roofed log-house [*diminutive*]

## LOIN-CLOTH

- âsiyân-** *NA* loin-cloth, diaper

## LONG

- kinosi-** *VAI* be long, be tall  
**kinwâ-** *VII* be long, be tall  
**kinwês** *IPC* for a long time

## LONG AGO

- kayâs** *IPC* long ago  
**kayâsi** *IPN* long-ago, old-time

## LOOK

**ih** *IPC* lo! look! [*exclamatory*]

**kanawâpam**– *VTA* look at s.o.; look after s.o.

**kanâcinâkosi**– *VAI* look clean, give a clean appearance

**kitâpaht**– *VTI* look at s.t.

**kitâpam**– *VTA* look at s.o.

**miyonâkwân**– *VII* look good, have a nice appearance, look prosperous

**miywâpisin**– *VAI* like the look of something

**niton**– *VTI* look for s.t.

## LOOK AFTER

**kanawâpam**– *VTA* look at s.o.; look after s.o.

**kanawâpokê**– *VAI* look after a household, keep house

**kanawêyih**– *VTI* look after s.t., take care of s.t.

**kanawêyih tamôh**– *VTA* ask s.o. to look after (it/him), leave (it/him) to be looked after by s.o.

**kanawêyim**– *VTA* look after s.o., take care of s.o.

**pamih**– *VTA* tend to s.o., look after s.o.

**pamihiso**– *VAI* tend oneself, look after oneself

**pamih tamaw**– *VTA* tend to (it/him) for s.o., look after (it/him) for s.o.

**pamih tamâso**– *VAI* tend to (it/him) for or by oneself, look after (it/him) for or by oneself

**pamin**– *VTA* tend to s.o., look after s.o.

**pamin**– *VTI* tend to s.t., look after s.t.

**paminiso**– *VAI* tend to oneself, look after oneself

**paminiwê**– *VAI* tend to people, look after people

## LOSE

**wanih**– *VTA* lose s.o.

**wanihtâ**– *VAI* lose (it)

## LOVE

**kitimâkêyih**– *VAI* feel pity towards one another, love one another

**kitimâkêyih towin**– *NI* feeling pity towards one another, loving one another

**kitimâkêyim**– *VTA* feel pity towards s.o., be kind to s.o., love s.o.

**sâkih**– *VTA* love s.o., be attached to s.o.

**sâkihito**– *VAI* love one another

**sâkihito win**– *NI* mutual love, charity

**sâkihtâ**– *VAI* love (it), be attached to (it)

## LOW

**capahcâsin**– *VII* be low [*diminutive*]

## LUMBER

**napakihtakw**– *NI* flat lumber, board

LYE

**pihkwâpoy**– *NI* lye

MACHINE

**âpacihcikan**– *NI* tool, appliance, machine

**kaskikwâsopayihcikanis**– *NI* sewing machine [*diminutive*]

**kaskikwâsopayihcikâkê**– *VAI* do machine-sewing with (it), use (it) to machine-sew

**kaskikwâswâkan**– *NI* sewing machine

MAKE

**isih**– *VT A* make s.o. thus

**isihtâ**– *VAI* make (it) thus

**misisihtâ**– *VAI* make (it) big

**nihtâwisihcikê**– *VAI* be good at making things

**osih**– *VT A* make s.o., prepare s.o. (*e.g.*, bread)

**osihcikâtê**– *VII* be made, be prepared

**osihcikêwin**– *NI* what is made, handiwork, product

**osihtamaw**– *VT A* make (it/him) for s.o.

**osihtamâso**– *VAI* make (it/him) for oneself

**osihtâ**– *VAI* make (it), prepare (it)

**takahkisihtâ**– *VAI* make (it) nice

MALE

**nâpêw**– *NA* man, male adult

MAN

**kisêyiniw**– *NA* old man, elder

**nâpêw**– *NA* man, male adult

**oskiniki**– *VAI* be a young man

**oskinikiw**– *NA* young man

**oskinikiwiwinîsiwi**– *VAI* be a young man

MANY

**ihtasi**– *VAI* be so many, be as many

**mihcêt** *IPC* many, much

**mihcêtôsê**– *VAI* have many children, have numerous offspring

**mihcêtwâw** *IPC* many times

**mistahi** *IPC* very many, lots

**môy kakêtihk** *IPC* a great many

**tahto** *IPC* so many, as many

**tahto-aya** *IPC* so many [*sic.* -o-]

**tahtw-âskiy** *IPC* so many years, as many years

**tahtwâw** *IPC* so many times

**tânitahto** *IPC* how many; so many

**tânitahto-pîsim** *IPC* how many months; what month is it [*predicative*];  
so many months

**tânitahtwâw** *IPC* how many times; so many times

MANYPLIES

**omâw-** NA "bible", manyplies, omasum (*i.e.*, third stomach of ruminant)

MARK

**masinah-** VII mark s.t., draw s.t., write s.t.

**masinahikâtê-** VII have marks, have writing; be written

MARRY

**kihci-wikihto-** VAI be formally married in church

**kihci-wikihtowin-** NI formal marriage, Holy Matrimony

**kihci-wikim-** VIA marry s.o. formally in church

**mêki-** VAI give (it/him) away, release (it/him); give (her) in marriage

**onâpêmi-** VAI have a husband, be married (woman)

**otinito-** VAI take one another; marry each other

**wikihto-** VAI live with each other, be married

**wikim-** VIA live with s.o., be married to s.o.

MARSH

**ihkatawâw-** NI slough, marsh

MARY

**mariy-** NA Marie, the Virgin Mary [*sic, as in French Marie*]

MASS

**ayamihâhtah-** VIA make s.o. go to church, take s.o. to mass

**nîpâ-ayamihâ-** VAI celebrate midnight mass (at Christmas)

MATRIMONY

**wikihtowin-** NI living together, matrimony

MEAN

**kitimah-** VIA be mean to s.o., treat s.o. badly

MEASURE

**tipah-** VII measure s.t.

MEAT

**kâhkêwakw-** NI dried meat

**pânis-** VII cut s.t. (*e.g.*, meat) into sheets

**pânisâwê-** VAI cut meat into sheets

**wiyâs-** NI meat

MEET

**nakiskaw-** VIA encounter s.o., meet s.o.

MEETING

**mâdawôpi-** VAI sit together, hold a meeting

MERELY

**mosci** IPV merely, without instrument

**têpiyâhk** IPC merely; barely; so long as

METAL

**pîwâpiskw-** NI metal, metal object; steel blade

MIDDLE

**tastawayas** IPC in between, in the middle

**tâsawisâwât-** *vII* cut into the middle of s.t., slice s.t. open  
(e.g., veal belly cordon-bleu)

MIDNIGHT

**âpihtâ-tipiskâ-** *vII* be midnight

**nîpâ-ayamihâ-** *vAI* celebrate midnight mass (at Christmas)

MILK

**tôhtôsâpoy-** *NI* milk

**yîkinikan-** *NA* milk-cow

**yîkinikê-** *vAI* do the milking

**yîkinikêstamâso-** *vAI* do the milking for oneself

MIND

**mâmitonêyihcikan-** *NI* mind, thought, worry

MISSED

**kwîtawêyihcikâtê-** *vII* be missed, be in short supply

MISTAKE

**patinikê-** *vAI* make a mistake, take a wrong step, transgress; [*Christian.*]  
sin

MITTEN

**astis-** *NA* mitten, glove

MOCCASIN

**maskisin-** *NI* moccasin, shoe

**napakaskisin-** *NI* flat moccasin

**ocihkwêhikan-** *NI* pleated moccasin

MONEY

**sôniyâhkât-** *vII* make money at s.t.

**sôniyâhkê-** *vAI* make money; earn wages

**sôniyâw-** *NA* money; wages

**sôniyâwi** *IPC* with respect to money, in financial matters

MONTH

**tânitahto-pîsim** *IPC* how many months; what month is it [*predicative*]; so  
many months

MOOSE

**môso-pahkêkin-** *NI* finished moose-hide

**môso-wiyâs-** *NI* moose-meat

**môsw-** *NA* moose [*e.g.*, môswa]

MORE

**ayiwâk** *IPC* more; [*in numeral phrases.*] plus

**ayiwâkêyim-** *VTa* think more of s.o., regard s.o. more highly

**ayiwâkipayî-** *vAI* have more than enough, have a surplus, have plenty

**nawac** *IPC* more, better, rather

**nawac piko** *IPC* sort of, kind of, approximately; more or less

**tahk âyiwâk** *IPC* increasingly, more and more

MORNING

**kíkisêpâ** *IPC* early in the morning

MOTHER

–**kâwiy**– *NDA* mother, mother's sister [*e.g.*, kikâwînakawak]

**okâwîmâw**– *NA* mother

MOTHER-IN-LAW

–**sikos**– *NDA* father's sister, mother's brother's wife; mother-in-law, father-in-law's brother's wife, aunt [*e.g.*, nisikosak]

MOTIF

**nêhiyaw-masînîwin**– *NI* Cree design, Cree motif, Indian design, Indian motif [*sic* -w-]

MOUNTED

**têhtapi**– *VAI* be mounted, be on horseback

MOUTH

–**cônis**– *NDI* mouth [*diminutive*; *e.g.*, ocônisiwâwa]

**pîkokonêwêpayi**– *VAI* have cracks in one's mouth, have one's mouth break out in blisters (*e.g.*, from thrush)

MOVE

**âhc-âyâ**– *VAI* move one's abode, move from one place to another

**ispayi**– *VAI* move thus, drive there

**papâmipici**– *VAI* move about, camp here and there

**yîkatêpayin**– *VII* move off to the side, move sideways (*e.g.*, braided strips of rabbitskin)

MUCH

**iyikohk** *IPC* so much, to such an extent

**mihcêt** *IPC* many, much

**osâm** *IPC* too much; because

**ômayikohk** *IPC* this much, to this degree, to this extent

**pikoyikohk** *IPC* no matter how much, to any extent

MUD

**asiskîwikamikos**– *NI* mud shack [*diminutive*]

**sisoskiwakin**– *VII* mud s.t. (*e.g.*, log-house), plaster s.t.

**sisoskiwakinamâso**– *VAI* do the mudding for oneself

**sisoskiwakinikâtê**– *VII* be mudded

**sisoskiwakinikê**– *VAI* do the mudding

MUSKRAT

**wacaskw**– *NA* muskrat

MUST

**piko** *IPC* must, have to [*clause-initial predicative*]

NAME

**isiyîhkâso**– *VAI* be called thus, have such a name

**isiyîhkât**– *VIA* call s.o. thus, give s.o. such a name

**isiyîhkât-** *VII* call s.t. thus, give s.t. such a name  
**isiyîhkâtê-** *VII* be called thus, have such a name  
**nêhiyawî-wîhowin-** *NI* Cree name, Indian name  
**nêhiyawiyîhkâso-** *VAI* have a Cree name, have an Indian name  
**owîhowinî-** *VAI* have a name, have (it) as one's name  
**wîh-** *VTA* name s.o., mention s.o. by name  
**wîhowin-** *NI* name  
**wîht-** *VTI* name s.t., mention s.t. by name

#### NATURALLY

**cikê mâ** *IPC* of course, naturally

#### NEARBY

**kisiwâk** *IPC* nearby

#### NECESSARILY

**katâc** *IPC* insistently, [*in negative clause*] necessarily

#### NEVER

**nama wîhkâc** *IPC* never

#### NEVERTHELESS

**âhci piko** *IPC* still, nevertheless [*adversative*]

#### NEW

**oski** *IPN* young, fresh, new

#### NEXT

**iyaskohc** *IPC* next in sequence

#### NICE

**miyonâkohcikê-** *VAI* have one's property look nice, have things look prosperous

**takahkêyim-** *VTA* consider s.o. nice, like s.o.

**takahkihtâkwan-** *VII* sound nice

**takahkisihtâ-** *VAI* make (it) nice

#### NIGHT

**tipiskâ-** *VII* be night

**wani-tipiskâ-** *VII* be dark night

#### NINETY

**kêkâ-mitâtahtomitanaw** *IPC* ninety

#### NO

**namwâc** *IPC* no, not [*\**]

#### NO LONGER HERE

**ôyâ** *PR* that one no longer here [*absentative, e.g., ôyâ*]

#### NONEXISTENT

**namatê-** *VAI* be nonexistent, have disappeared

#### NON-INDIAN

**môniyâw-** *NA* non-Indian, Whiteman

#### NORTH

**kîwêtinohk** *IPC* in the north



## NOT

- êkamâ** *IPC* it is not the case [*predicative*]  
**êkâ** *IPC* not [*cf. êkây, êkâya*]  
**êkây** *IPC* not [*cf. êkâ, êkâya*]  
**êkâya** *IPC* not [*cf. êkâ, êkây*]  
**ma cî** *IPC* is it not the case [*\*, predicative*]  
**môya** *IPC* not [*cf. namôya*]  
**namôya** *IPC* not [*cf. môya*]  
**namwâc** *IPC* no, not [*\**]

## NOTHING

- ma kîkway** *PR* nothing  
**nama kîkway** *IPC* nothing

## NOW

- anohc** *IPC* now, today

## NUMEROUS

- mihcêti**– *VAI* be numerous, be plentiful

## NUN

- ayamihêwiskwêw**– *NA* nun

## NURSE

- maskihkîwiskwêw**– *NA* nurse  
**nôh**– *VTA* suckle s.o., nurse s.o.  
**nôni**– *VAI* suck at the breast, be nursed

## OATS

- asamastimwân**– *NA* green-feed, oats [*sic NA with reference to oats*]

## OBEY

- nanahiht**– *VII* listen well to s.t., obey s.t.  
**nanahihtaw**– *VTA* listen well to s.o., obey s.o.

## OBTAIN

- ohtin**– *VII* take s.t. from there, obtain s.t. from there  
**ohtinikê**– *VAI* take things from there, obtain things from there

## OCCUR

- ihkin**– *VII* occur, take place  
**ispayin**– *VII* occur thus, happen thus

## OFF

- aspin** *IPC* off, away, the last I knew  
**kâskah**– *VTI* scrape s.t. off  
**kîskicihcêpit**– *VTA* tear s.o.'s hand off, tear s.o.'s finger off  
**paskin**– *VTA* break s.o. off (*e.g.*, thread)

## OH

- â** *IPC* ah, oh [*\*, exclamatory; cf. âw*]  
**âw** *IPC* ah, oh [*exclamatory*]  
**kani** *IPC* oh yes, I just remembered, I had forgotten [*cf. kanihk*]

OIL

**pimiy-** *NI* fat, oil; crude petroleum

OLD

**kêhtê-ay-** *NA* old person, elder [*e.g.*, kêhtê-ayak]

**kêhtê-ayiwi-** *VAI* be an old person, be an elder

**kêhtêskwêw-** *NA* old woman, old lady

**kisêyiniw-** *NA* old man, elder

**nôcokwêsiw-** *NA* old woman, old lady [*diminutive*;  
*also* nôtokwêsiw-]

**nôtokwêsiw-** *NA* old woman, old lady [*sic*, *cf.* nôcokwêsiw-]

OLD-PAN

**kayâsiyâkan-** *NA* [*man's name*] Old-Pan

OLDER

**-mis-** *NDA* older sister [*e.g.*, omisa]

**-stês-** *NDA* older brother [*e.g.*, nistês]

**omisi-** *VAI* have an older sister, have (her) as older sister

OLDEST

**omisimâw-** *NA* oldest sister

**ostêsimâw-** *NA* oldest brother

OMASUM

**omâw-** *NA* "bible", manyplies, omasum (*i.e.*, third stomach of ruminant)

ONCE

**âskaw** *IPC* once in a while

**pêyakwâw** *IPC* once

ONE

**pêyak** *IPC* one; alone, single

ONION

**wihcêkaskosiy-** *NI* onion

**wihcêkaskosiwi-sâkahikanihk** *IN.M* [*place-name*] Onion Lake,  
Saskatchewan [*locative*; *literally* at Onion Lake]

ONLY

**nayêstaw** *IPC* only

**piko** *IPC* only [*enclitic*]

OPEN

**tawâ-** *VII* be open, have room

**yôhtên-** *VTI* open s.t.

OR

**ahpô** *IPC* even, or

ORPHAN

**kitimâk-ôhpikih-** *VT.A* raise s.o. in poverty; raise s.o. as an orphan

**kiwâc-âwâsis-** *NA* orphan

**kiwâtisi-** *VAI* be orphaned, be an orphan

## OTHER

**kotak** *PR* other, another [e.g., kotakak, kotaka]

## OUT

**kwâpah-** *VTI* dip s.t. out

**manipit-** *VTI* pull s.t. free, pull s.t. out

**pahpawiwêpin-** *VTI* shake s.t. out

**pawin-** *VTI* shake s.t. out

**payipis-** *VTI* cut s.t. out, cut a hole in s.t.

**sikiwêpin-** *VTI* pour s.t. out

**sîn-** *VTI* wring s.t. out

**sînâskwah-** *VTI* wring s.t. out with a wooden tool

**têpwât-** *VTa* call out to s.o., yell at s.o.

## OUTHOUSE

**mîsîwikamikw-** *NI* outhouse, toilet

## OUTSIDE

**wayawî-** *VAI* go outside; go to relieve oneself, leave school, leave hospital

**wayawîpahtâ-** *VAI* run outside

**wayawîpakitin-** *VTa* put s.o. (e.g., diapers) down outside

**wayawîstamâso-** *VAI* go outside for oneself, go to relieve oneself

**wayawîtimihk** *IPC* outside

**wayawîwin-** *NI* going outside, going to the toilet [\*]

## OVER

**awasitê** *IPC* further over there

**êkotê** *IPC* over there

**iskonikowisi-** *VAI* be left over (e.g., to survive) by the powers

**itê** *IPC* there, over there

**misiwê** *IPC* all over

**nêtê** *IPC* over there

**ôtê** *IPC* over there

## OVERCAST

**titipikwanah-** *VTI* sew s.t. in overcast stitch (e.g., the spiral loops around the vamp of a moccasin)

## OVERCOAT

**waskitasâkay-** *NI* overcoat

## OVERCOME

**sâkôcih-** *VTa* overcome s.o., beat s.o.

**sâkôhtâ-** *VAI* overcome (it), accomplish (it); be able to lift (it) up

## OVERSEAS

**akâmaskîhk** *IPC* across the water, overseas

## OWN

**tipêyiht-** *VTI* own s.t., control s.t.

**tipêyim-** *VTa* own s.o., control s.o.

OX

**ayêhkwêw-** NA castrated bull; ox

PAIL

**askihkos-** NA little pail, little pot [*diminutive*]

**askihkw-** NA pail, pot

PAIR

**pêyakw-ây-** NA a single one (*e.g.*, stocking); one pair [*e.g.*, pêyakw-âyak]

PANTS

**-tâs-** NDA leggings, trousers, pants [*e.g.*, mitâsa]

PARENT

**-nîkihikw-** NDA parent [*e.g.*, ninîkihikonânak]

**onîkihikomâw-** NA parent

PARTICIPATE

**wîchiwê-** VAI join in, participate, be part of something

PARTNER

**-wîcêwâkan-** NDA companion, partner [*e.g.*, kiwîcêwâkanîwâwak]

**owîcêwâkani-** VAI have a companion or partner, have (her/him) as companion or partner

PARTRIDGE

**paspaskiw-** NA partridge

PASS

**âsawi** IPV in passing something on

**âsawinamaw-** VTA pass (it/him) on to s.o. [*sic*: -awi-, *cf.* âsônamaw-]

PAST

**nâway** IPC behind; in the past

PATCHWORK

**nanâtohkokwâso-** VAI sew patchwork blankets

PATTERN

**masinihtatâ-** VAI trace (it), use (it) as pattern

**wiyis-** VII cut s.t. out, cut s.t. to a pattern

**wiyisamaw-** VTA cut a pattern for s.o.

**wiyisamâso-** VAI cut a pattern for oneself, cut one's own pattern

PAUNCH

**wînâstakay-** NI "tripe", paunch (*i.e.*, largest stomach of ruminant)

PAY

**tipahamaw-** VTA pay s.o. for (it/him), repay a debt to s.o.;  
pay s.o. a pension

PEACE

**wânaskêwin-** NI being at peace with oneself

PENSION

**tipahamaw-** VTA pay s.o. for (it/him), repay a debt to s.o.;  
pay s.o. a pension

PEOPLE

–**ayisiyiniṁ**– *NDA* people, followers [*usually plural; e.g., kitayisiyiniṁmak*]

–**iyiniṁ**– *NDA* people, followers [*usually plural; e.g., otiyiniṁma*]

PERHAPS

**mâskôc** *IPC* perhaps, I suppose [*cf. mâskôt*]

PERMIT

**pakitin**– *VTA* let s.o. go, release s.o.; permit (it) to s.o.

**pakitinikowisi**– *VAI* be permitted by the powers

PERSEVERE

**siptihkēyih**– *VTI* endure s.t. by strength of mind, persevere

PERSIST

**âhkamēyimo**– *VAI* persist in one's will

**âhkami** *IPV* persistently, unceasingly, unwaveringly

PERSON

–**icayisiyiniw**– *NDA* fellow person, fellow human [*sic: -a-; e.g., kicayisiyiniṁaw*]

**ayisiyiniw**– *NA* person, human being

**ayisiyiniwi**– *VAI* be a person, be a human being

**kēhtē-ay**– *NA* old person, elder [*e.g., kēhtē-ayak*]

**kēhtē-ayiwi**– *VAI* be an old person, be an elder

**osk-ây**– *NA* young person [*e.g., osk-âyak*]

**oskayisiyiniw**– *NA* young person [*sic: -a-*]

**otâhkosiw**– *NA* sick person

PERSONALLY

**tipiyaw** *IPC* personally, really

PETROLEUM

**askiwi-pimiy**– *NI* coal oil, petroleum

**pimiy**– *NI* fat, oil; crude petroleum

PHOTOGRAPH

**masinipayiwin**– *NI* picture, photograph

PICK

**mawiso**– *VAI* pick berries

PICTURE

**masinipayiwin**– *NI* picture, photograph

PIG

**kôhkôs**– *NA* pig

PITY

**kitimâkēyih**– *VAI* feel pity towards one another, love one another

**kitimâkēyih****towin**– *NI* feeling pity towards one another, loving one another

**kitimâkēyim**– *VTA* feel pity towards s.o., be kind to s.o., love s.o.

**kitimâkinaw**– *VTA* take pity upon s.o., lovingly tend s.o.

**kitimâkinâso-** *VAI* pity oneself, feel sorry for oneself

**kitimâkisi-** *VAI* be pitiable, be poor

PLACE

**ah-** *VTA* place s.o.

**astamâso-** *VAI* place (it/him) for oneself

**astâ-** *VAI* place (it)

**astê-** *VII* be placed

**êkotowihk** *IPC* in that place

**ispastâ-** *VAI* place (it) so high, pile (it) so high

**itastâ-** *VAI* place (it) thus

**itastê-** *VII* be placed thus; be written thus

**itowihk** *IPC* in this place

**ômatowihk** *IPC* in this place

**pikw îta** *IPC* in any place, everywhere

PLAN

**mâmitonêyihstamâso-** *VAI* think about (it/him) for oneself, plan for oneself

PLANT

**kiscikêsi-** *VAI* plant seeds, have a small garden [*diminutive*]

**kistikê-** *VAI* seed things, plant things

PLATTER

**mistiyâkan-** *NI* big dish, platter, large bowl

PLAY

**mêtawê-** *VAI* play; gamble

PLAYED OUT

**nôhtêsin-** *VAI* be played out

PLEASANT

**miyohtwâ-** *VAI* be good-natured, be of pleasant character

PLEASE

**atamih-** *VTA* make s.o. grateful, make s.o. indebted, please s.o.

**kiyâm** *IPC* let it be, let there be no further delay; please

**mahti** *IPC* let's see, please

PLEATED

**ocîhkqwêhikan-** *NI* pleated moccasin

PLENTIFUL

**mihcêti-** *VAI* be numerous, be plentiful

PLENTY

**ayiwâkipayi-** *VAI* have more than enough, have a surplus, have plenty

PLOUGH

**pîkopicikâtê-** *VII* be ploughed soil, be cultivated

**pîkopicikê-** *VAI* plough, do the ploughing

**pîkopicikêh-** *VTA* make s.o. plough, use s.o. (e.g., oxen) in ploughing

**pikopit-** *VTI* break s.t. (*e.g.*, soil), plough s.t. (*e.g.*, field)

**pikopitamaw-** *VTA* break (it) for s.o., plough (it) for s.o.

PLUS

**ayiwâk** *IPC* more; [*in numeral phrases.*] plus

POISON

**piscipo-** *VAI* be poisoned

**piscipohtâ-** *VAI* poison (it)

**piscipôskaw-** *VTA* poison s.o.

POLE

**mistikw-** *NI* pole, log, rail

POOR

**kitimâkisi-** *VAI* be pitiable, be poor

POT

**askihkos-** *NA* little pail, little pot [*diminutive*]

**askihkw-** *NA* pail, pot

POTATO

**askipwâw-** *NI* potato

POUR

**sikin-** *VTI* pour s.t.

**sikiwêpin-** *VTI* pour s.t. out

POVERTY

**kitimâk-ôhpikih-** *VTA* raise s.o. in poverty; raise s.o. as an orphan

POWDERY

**pîwêyâwahkwâ-** *VII* be powdery

POWER

**pawâmiwin-** *NI* spirit power; [*Christian.*] witchcraft

POWERS

**iskonikowisi-** *VAI* be left over (*e.g.*, to survive) by the powers

**miyikowisi-** *VAI* be given (it/him) by the powers

**otinikowisi-** *VAI* be taken by the powers

**pakitinikowisi-** *VAI* be permitted by the powers

**sawêyimikowisi-** *VAI* be blessed by the powers

**wîcihikowisi-** *VAI* be helped by the powers

PRACTISED

**nakacihî-** *VAI* be familiar with doing (it), be practised at (it)

PRAIRIE-CHICKEN

**pihêw-** *NA* prairie-chicken

PRAY

**ayamihâ-** *VAI* pray, say prayers; participate in a religious observance

**ayamihâwin-** *NI* prayer, saying prayers; religious observance; religion; the Roman Catholic Church

**ayamihêstamaw-** *VTA* say prayers for s.o.

**mawimoscikê-** *VAI* pray, wail

**wîc-âyamihâm-** *VTA* pray with s.o.

PREACH

**kakêskihkêmo-** *VAI* counsel people, preach at people

**kakêskim-** *VTA* counsel s.o., preach at s.o.

**miyo-kakêskihkêmowin-** *NI* good counselling, good preaching

PREFERABLY

**iyâyaw** *IPC* preferably, rather

PREOCCUPIED

**otamiyo-** *VAI* busy oneself, keep busy, be preoccupied

PREPARE

**kwayâc** *IPC* ready, prepared

**kwayâci** *IPV* in readiness, in preparation

**osih-** *VTA* make s.o., prepare s.o. (e.g., bread)

**osihcikâtê-** *VII* be made, be prepared

**osih tâ-** *VAI* make (it), prepare (it)

**wawêyîst-** *VTI* prepare s.t., be prepared

PRESERVE

**kaskâpiskah-** *VTI* can s.t., preserve s.t.

PRESUMABLY

**êtokwê** *IPC* presumably, I guess

PREVIOUSLY

**kayâhtê** *IPC* before, previously

PRIEST

**ayamihêwiyiniw-** *NA* priest

PRODUCT

**osihcikêwin-** *NI* what is made, handiwork, product

PROGRESSIVELY

**ati** *IPV* progressively

PROJECT

**sâkamon-** *VII* stick out, project

**sâkêkamon-** *VII* stick out as cloth, project as cloth

PROMINENT

**kîhkâtêyih tâkwan-** *VII* be held in high esteem, be prominent

PROPERLY

**kwayask** *IPC* properly, right

**kwayaski** *IPV* properly

**nahapi-** *VAI* sit down in one's place, be properly seated

PROPERTY

**miyonâkohcikê-** *VAI* have one's property look nice, have things look prosperous

PROPHECY

**kiskiwêh-** *VTI* utter s.t. as a prophesy, utter prophesies

**kiskiwêhw-** *VTA* utter prophesies to s.o., utter prophesies about s.o.



PROSPEROUS

**miyonâkohcikê**— *vai* have one's property look nice, have things look prosperous

**miyonâkwan**— *vii* look good, have a nice appearance, look prosperous

PROUD

**mamihcisi**— *vai* be proud

PROVISIONS

**nîmâ**— *vai* take provisions

PROVOKE

**paciyawêh**— *vta* wrong s.o. by one's utterance, provoke s.o.'s anger

PRY OFF

**pahkwaciwêpah**— *vti* knock s.t. off, pry s.t. off (*e.g.*, hide-scrappings)

PULL

**kêcikopit**— *vti* pull s.t. free, pull s.t. out

**kipwahpit**— *vii* pull s.t. close, tie s.t. close

**manipit**— *vti* pull s.t. free, pull s.t. out

**nihicpit**— *vta* pull s.o. down, drag s.o. down

PURPOSELY

**ohcitaw** *ipc* purposely; it has to be [*predicative*]

PURSUE

**nawaswât**— *vta* pursue s.o., chase after s.o.

**nawaswât**— *vti* pursue s.t., chase after s.t.

**nôcih**— *vta* pursue s.o., hunt s.o.

**nôcihtâ**— *vai* pursue (it), work at (it)

PUT

**akohtitâ**— *vai* put (it) in water, add (it) to water (*e.g.*, boric acid)

**asiwatâ**— *vai* put (it) inside

**kikamohtâ**— *vai* attach (it), put (it) on something

**kikamôh**— *vta* attach s.o., put s.o. (*e.g.*, yarn) on something

**kikin**— *vti* put s.t. on something, add s.t. in (*e.g.*, baking-powder)

**kwayâtastamaw**— *vta* put (it/him) aside in readiness for s.o.

**kwayâtastamâso**— *vai* put (it/him) aside in readiness for oneself

**kwayâtastâ**— *vai* place (it) in readiness, put (it) aside in readiness

**nahastâ**— *vai* put (it) in its place, put (it) away

**pakitin**— *vti* let s.t. go, release s.t., give s.t. up; put s.t. in  
(*e.g.*, seed potatoes)

**sêkwâpiskin**— *vti* put s.t. under the coals, into the oven

**wayawîpakitin**— *vta* put s.o. (*e.g.*, diapers) down outside

QUIET

**wâskamisi**— *vai* settle down; be of quiet disposition

**wêtinahk** *ipc* quietly

QUIT

**pôyo**— *vai* cease, quit [\*]

**RABBIT****wâposw**– *NA* rabbit**wâposwayân**– *NA* rabbitskin**wâposwayânakohp**– *NI* rabbitskin blanket**RACE-HORSE****kotiskâwêwatimw**– *NA* race-horse [*sic* -a-]**RAIL****mistikw**– *NI* pole, log, rail**RAIN****kimiwan**– *VII* rain, be rainy**RAISE****kitimâk-ôhpikih**– *VTA* raise s.o. in poverty, raise s.o. as an orphan**ôhpikih**– *VTA* raise s.o.**wîc-ôhpikim**– *VTA* grow up with s.o., be raised together with s.o.**RASH****môskipayi**– *VAI* break out in a rash, in sores (*e.g.*, with thrush)**RATHER****iyâyaw** *IPC* preferably, rather**nawac** *IPC* more, better, rather**RATION****asahkêwikamikw**– *NI* ration house**RAW****askiti**– *VAI* be raw, be uncooked (*e.g.*, flour)**REACH****otiht**– *VTI* reach s.t.**READ****ayamihtâ**– *VAI* read (it)**ayamihcikêwin**– *NI* reading; [*Christian*] bible verse**READY, READINESS****kwayâc** *IPC* ready, prepared**kwayâci** *IPV* in readiness, in preparation**kwayâtastamaw**– *VTA* put (it/him) aside in readiness for s.o.**kwayâtastamâso**– *VAI* put (it/him) aside in readiness for oneself**kwayâtastâ**– *VAI* place (it) in readiness, put (it) aside in readiness**REALLY****mîtoni** *IPC* really [*cf.* mêttoni]**tîpiyaw** *IPC* personally, really**RECENTLY****âstamispî** *IPC* more recently**RECOGNISE****nisitawëyihcikâtê**– *VII* be recognised**nisitawëyim**– *VTA* recognise s.o.

**REFRIGERATOR****âhkwatihcikan**– *NI* refrigerator; freezer**REFUGE****nâtâmototaw**– *VTA* flee to s.o., seek refuge with s.o.**REGRET****mihtât**– *VII* regret s.t.**wiyakâc** *IPC* it is regrettable [*predicative*]**REJECT****asên**– *VIA* reject s.o.**asên**– *VTI* reject s.t., turn s.t. back; shirk s.t., run away from s.t.**âtawêyih**– *VII* reject s.t.**RELATED****itâhkôm**– *VIA* be thus related to s.o., have s.o. as such a relative, use such a kin-term for s.o.**wâhkôm**– *VTA* be related to s.o.**–wâhkômâkan**– *NDA* relative [*e.g.*, niwâhkômâkanak]**RELEASE****mêki**– *VAI* give (it/him) away, release (it/him); give (her) in marriage**pakitin**– *VIA* let s.o. go, release s.o.; permit (it) to s.o.**pakitin**– *VTI* let s.t. go, release s.t., give s.t. up; put s.t. in (*e.g.*, seed potatoes)**RELIANCE****mamisî**– *VAI* place reliance**RELIEVE****wayawî**– *VAI* go outside; go to relieve oneself; leave school, leave hospital**wayawîstamâso**– *VAI* go outside for oneself, go to relieve oneself**RELIGION****ayamihâwin**– *NI* prayer, saying prayers; religious observance; religion; the Roman Catholic Church**RELIGIOUS****ayamihêwâtisi**– *VAI* be of religious disposition**RELY****mamisîtotaw**– *VTA* rely on s.o.**REMEMBER****kiskisi**– *VAI* remember**kiskisopayi**– *VAI* think of something, suddenly remember**kiskisototaw**– *VTA* remember s.o.**REMIND****kiskisôm**– *VIA* remind s.o. [*also* -o-]**kiskisômîto**– *VAI* remind one another [*also* -o-]**RENT****awih**– *VTA* lend (it/him) to s.o.; rent (it/him) out to s.o.**awihiwê**– *VAI* lend (it/him) to people; rent (it/him) out to people

**REPORTEDLY****êsa** *IPC* reportedly**RESERVE****tipahaskân-** *NI* reserve**RESIDENCE****ih tâwin-** *NI* abode, place of residence**kihci-wiki-** *VAI* live formally; [*Christian*:] live in residence**RESIST****iyisâho-** *VAI* resist, resist temptation, exercise restraint**iyisâhowin-** *NI* resistance, resisting temptation, restraint**RESPECT****manâcih-** *VTA* treat s.o. with respect**manâcihtâ-** *VAI* treat (it) with respect**manâcim-** *VTA* speak to s.o. with respect, speak of s.o. with respect**RESPOND****naskomo-** *VAI* respond, make a verbal response**REST****ayiwêpi-** *VAI* rest, take a rest**RESULT****ohcipayin-** *VII* come from there, result from that**RETURN****kiwê-** *VAI* return home**kiwêtot-** *VTI* return home to s.t.**kiwêtotaw-** *VTA* return home to s.o.**RIDE****pôsih-** *VTA* make s.o. board a conveyance, give s.o. a ride**RIDING****têhtapîwitâs-** *NA* riding breeches**RIGHT****kwayask** *IPC* properly, right**sêmâk** *IPC* right away, immediately**RING****âhcanis-** *NA* ring**kihci-wikihtowin-âhcanis-** *NA* wedding ring**ROCK****asiniy-** *NA* rock, stone [*e.g.*, asiniy kâ-kîsisot 'quick-lime']**ROLL****titipihitin-** *VII* be rolled up, be twisted**titipin-** *VTI* roll s.t. up**ROOF****apahkwât-** *VTI* make a roof over s.t.**apahkwâtê-** *VII* have a roof, be roofed

**ROOM****apîwikamikw-** *NI* sitting room, living room**ascikêwikamikw-** *NI* storage room, storage building**tawâ-** *VII* be open, have room**ROOT****ocêpihk-** *NI* root**ocêpihkis-** *NI* little root [*diminutive*]**ROUND****wâwiyêyâ-** *VAI* be round**RUIN****misiwanâcihiso-** *VAI* ruin oneself, destroy oneself; commit suicide**misiwanâcihtâ-** *VAI* ruin (it), destroy (it)**misiwanâtan-** *VII* be ruined, be destroyed**RUN****ispahtâ-** *VAI* run there or thus**kisipipayin-** *VII* come to an end, run out**manêsi-** *VAI* have run out of (it), lack (it)**mâcipayin-** *VII* begin to run (e.g., tape-recorder) [\*]**nôhtêpayi-** *VAI* run short, be in want**sipwêpayin-** *VII* start off to run (e.g., tape-recorder) [\*]**wayawîpahtâ-** *VAI* run outside**SACKING****maskimotêkinw-** *NI* sacking, cloth from flour-sacks**SADDLE LAKE****onîhcikiskwapiwinihk** *INM* [*place-name:*] Saddle Lake, Alberta [*locative*;  
?literally at the place of the indistinct dark figure]**SAME****pêyakwan** *IPC*: the same**SARCI****sasîwiskwêw-** *NA* Sarci woman**SASKATOON****misâskwatômin-** *NI* saskatoon berry**SAUSAGE****otakisihkân-** *NI* sausage**SAW THROUGH****kiskipotâ-** *VAI* saw (it) through**SAY****it-** *VTA* say thus to s.o., say thus of s.o.**it-** *VTI* say thus of s.t., say thus about s.t.**itito-** *VAI* say thus to one another, say thus about one another**itwê-** *VAI* say thus**SCATTER****pîwêwêpin-** *VTI* scatter s.t., sprinkle in a pinch of s.t.

# SCHOOL

**-îci-kiskinohamawâkan-** *NDA* fellow student, school-mate  
[e.g., nîci-kiskinohamawâkanak]

**kiskinohamâkosiwin-** *NI* being a student, going to school; schoolwork, homework

**kiskinohamâtowikamikw-** *NI* school, school-house

**wîci-kiskinohamâkosîm-** *VTA* be in school with s.o., have s.o. as a fellow-student

# SCOLD

**itâspinêm-** *VTA* call s.o. thus in anger, angrily call s.o. such a name, thus scold s.o. in anger

**kîhkâm-** *VTA* scold s.o.

# SCRAPE

**kâskah-** *VTI* scrape s.t. off

**mîhkit-** *VTI* scrape s.t. (meat) off the hide

**yôskipotâ-** *VAI* soften (it) by scraping (e.g., hide)

# SCRATCHY

**kâsisi-** *VAI* be sharp, be scratchy (e.g., wool)

# SEAT

**apiwinis-** *NI* seat, chair

# SECRETLY

**kîmôc** *IPC* secretly, stealthily

# SEE

**wâpaht-** *VTI* see s.t.

**wâpahtih-** *VTA* make s.o. see (it), show (it) to s.o.

**wâpam-** *VTA* see s.o.

# SEED

**kiscikânis-** *NA* grain, seed [*diminutive*]

**kiscikêsi-** *VAI* plant seeds; have a small garden [*diminutive*]

**kistikân-** *NA* grain, seed; sheaf of grain

**kistikê-** *VAI* seed things, plant things

**pîwi-kiscikânis-** *NA* garden seeds [*diminutive*]

# SEEMINGLY

**tâpiskôc** *IPC* as if, seemingly, apparently

# SELF-ESTEEM

**pîwêyimo-** *VAI* think little of oneself, have low self-esteem; [*Christian:*] be humble

# SELL

**atâwâkê-** *VAI* sell things

# SEND

**itisahamaw-** *VTA* send (it/him) to s.o. thus

# SENSE

**môsihtâ-** *VAI* sense (it), feel (it)

SEPARATE

**paskêwihito**– *VAI* leave one another; separate, divorce

SETTLE DOWN

**wâskamisi**– *VAI* settle down; be of quiet disposition

SETTLEMENT

**ôtênaw**– *NI* town, settlement

SEVEN

**têpakohp-askiy** *IPC* seven years

SEVENTEEN

**têpakohposâp** *IPC* seventeen

SEVERE

**âhkwâtisi**– *VAI* be stern, be sharp, be of severe disposition

SEW

**âniskôkwât**– *VTI* sew s.t. on as an extension

**kaskikwâso**– *VAI* sew, do one's sewing

**kaskikwât**– *VTI* sew s.t.

**kaskikwâtamaw**– *VIA* sew (it/him) for s.o.

**kaskikwâtamâso**– *VAI* sew (it/him) for oneself

**kaskikwâtiso**– *VAI* sew for oneself

**kispakikwât**– *VII* sew s.t. thickly

**moscikwâso**– *VAI* sew by hand

**moscikwât**– *VTI* sew s.t. by hand

**nanâtohkôkwâso**– *VAI* sew patchwork blankets

**nihtâwiminakinikê**– *VAI* be good at sewing on beads

**piskihcikwât**– *VTI* sew an extension on s.t.

**pîhtawêkwât**– *VTI* sew s.t. as lining into a garment; sew s.t. in between covers, sew covers on s.t.

**sakâpât**– *VTI* attach s.t. by sewing, sew s.t. on

**titipikwanah**– *VTI* sew s.t. in overcast stitch (*e.g.*, the spiral loops around the vamp of a moccasin)

SEWING MACHINE

**kaskikwâsopayihcikanis**– *NI* sewing machine [*diminutive*]

**kaskikwâsopayihcikâkê**– *VAI* do machine-sewing with (it), use (it) to machine-sew

**kaskikwâswâkan**– *NI* sewing machine

SHACK

**asiskîwikamikos**– *NI* mud shack [*diminutive*]

SHAKE

**pahpawiwêpin**– *VTI* shake s.t. out

**pawin**– *VTI* shake s.t. out

SHAME

**nêpêwih**– *VTA* shame s.o., put s.o. to shame

**SHARP****kāsisi-** *VAI* be sharp, be scratchy (*e.g.*, wool)**misipocikē-** *VAI* run things (*e.g.*, hide) over a sharp edge**misipotā-** *VAI* run (it) (*e.g.*, hide) over a sharp edge**SHE****wiya** *PR* he, she**SHEAF****kistikân-** *NA* grain, seed; sheaf of grain**SHEEP****mâyatihkopîway-** *NI* sheep's fleece; wool**SHIELDED****âkô** *IPV* covered, shielded**SHIRT****papakiwayân-** *NI* shirt**SHOCKED****sisikotêyih-** *VTI* be surprised, be shocked**SHOE****maskisin-** *NI* moccasin, shoe**SHORT****kwîtawêyihcikâtê-** *VII* be missed, be in short supply**kwîtâpacihtâ-** *VAI* be short of (it) to use, lack tools**nôhtêpayi-** *VAI* run short, be in want**SHOW****nôkohtâ-** *VAI* let (it) appear, show (it)**wâpahtih-** *VTI* make s.o. see (it), show (it) to s.o.**SHY****nêpêwisi-** *VAI* be ashamed, be shy**SIBLING****-îtisân-** *NDA* sibling [*e.g.*, nîtisânak]**-sîmis-** *NDA* younger sibling [*e.g.*, nîsîmis]**osîmimâw-** *NA* youngest sibling**osîmimâwi-** *VAI* be the youngest sibling**osîmisi-** *VAI* have a younger sibling, have (him/her) as younger sibling**owîtisâni-** *VAI* have a sibling, have (her/him) as sibling [*sic:* o-]**SICK****âhkosi-** *VAI* be sick**mâyamahciho-** *VAI* fare ill, be sick**otâhkosiw-** *NA* sick person**paswêskôyo-** *VAI* get sick from eating excessively fatty food**SIDE****âh-âyîtaw** *IPC* on both sides [*reduplicated*]**ohpimê** *IPC* off to the side, elsewhere**yîkatêhtê-** *VAI* walk off to the side; [*Christian:*] walk away



**yíkatêpayin**– VII move off to the side, move sideways (*e.g.*, braided strips of rabbitskin)

**yíkatêstaw**– VTA go off to the side from s.o., go away from s.o.

SILLY

**môhcowi**– VAI be crazy, be silly

SIMPLY

**nânitaw** IPC simply; something, anything; something bad, anything bad

**sôskwâc** IPC simply, immediately, without further ado

SINEW

**astinwân**– NI sinew

SINGLE

**môsâpêwi**– VAI be a bachelor, be unmarried, be single

**pêyak** IPC one; alone, single

**pêyakw-ây**– NA a single one (*e.g.*, stocking); one pair  
[*e.g.*, pêyakw-âyak]

SISTER

–**kâwiy**– NDA mother, mother's sister [*e.g.*, kikâwîlawak]

–**kâwîs**– NDA mother's sister; step-mother [*e.g.*, nikâwîs]

–**mis**– NDA older sister [*e.g.*, omisa]

–**ôhkom**– NDA grandmother, grandmother's sister, great-aunt  
[*e.g.*, nôhkom]

–**sikos**– NDA father's sister, mother's brother's wife; mother-in-law, father-in-law's brother's wife, aunt [*e.g.*, nisikosak]

**omisi**– VAI have an older sister, have (her) as older sister

**omisimâw**– NA oldest sister

SISTER-IN-LAW

–**câhkös**– NDA female cross-cousin; sister-in-law (woman speaking) [*e.g.*, nicâhkös]

SIT

**api**– VAI sit, be situated; stay

**aspapi**– VAI sit against something, sit on something (*e.g.*, blanket)

**ay-api**– VAI sit, be seated [*reduplicated*]

**mâdawôpi**– VAI sit together, hold a meeting

**nahapi**– VAI sit down in one's place, be properly seated

**nîpêpi**– VAI sit up with someone dead or dying; hold a wake

**nîswapi**– VAI sit as two, be situated as two, come together as two [\*]

**tâpapistamaw**– VTA sit in s.o.'s place, succeed s.o. in office

**wítapim**– VTA sit with s.o.

SIX

**nikotwâsik** IPC six

SIXTY

**nikotwâsomitanaw-askiy** IPC sixty years

SIZE

**ispîhcâ-** *vii* extend thus, be of such size (*e.g.*, country)

SLEEP

**katikoni-** *vai* sleep over, spend the night

**nipâ-** *vai* sleep, be asleep

SLICE

**tâsawisâwât-** *vti* cut into the middle of s.t., slice s.t. open  
(*e.g.*, veal belly cordon-bleu)

SLIP

**pîhtawêsâkân-** *ni* slip, undergarment

SLOUGH

**îhkatawâw-** *ni* slough, marsh

SMALL

**apisâsin-** *vii* be small

**apiscis-** *vti* cut s.t. into small pieces

**apiscisasi-** *vai* cut (it) into very small pieces [*diminutive*, *cf.* *apiscis-*]

**apisîsîsi-** *vai* be small

**pîkinis-** *vti* cut s.t. into small pieces

**sikos-** *vti* chop s.t. small

SMOKE

**kaskâpahtê-** *vii* be smoked

**kaskâpas-** *vti* smoke s.t.

**kaskâpasw-** *vta* smoke s.o.

**kaskitêwâpahtê-** *vii* give off black smoke

**osikwânâs-** *vti* smoke-dry s.t.

**osikwânâstê-** *vii* be smoke-dried

**pîhtwâwin-** *ni* smoking; [*Christian.*] cannabis abuse

SO

**ihtasi-** *vai* be so many, be as many

**isko** *ipc* so far

**isko** *ipv* so far

**iyikohk** *ipc* so much, to such an extent

**tahto** *ipc* so many, as many

**tahto-aya** *ipc* so many [*sic.* -o-]

**tahtw-âskiy** *ipc* so many years, as many years

**tahtwâw** *ipc* so many times

**tânitahto** *ipc* how many; so many

**tânitahto-pîsim** *ipc* how many months; what month is it [*predicative*]; so many months

**tânitahtwâw** *ipc* how many times; so many times

SOAP

**kisêpêkinikan-** *ni* soap

**SOCK****asikan**– *NA* sock, stocking**nâpêwasikan**– *NA* men's socks**SOFT****yôskâ**– *VII* be soft**yôskipotâ**– *VAI* soften (it) by scraping (e.g., hide)**SOIL****asiskiy**– *NI* earth, soil, dirt; clay**asiskîwihkwê**– *VAI* have soil on one's face, have dirt on one's face**wiyipâ**– *VII* be soiled, be dirty**SOLDIER****simâkanisihkâniwi**– *VAI* be a soldier; take part in war

(e.g., World War II)

**SOME****âtiht** *IPC* some**SOMEONE****awiyak** *PR* someone, somebody; [*in negative clause*:] anyone, anybody;  
[*indefinite*, e.g., awiyak, awiya]**SOMETHING****kîkway** *PR* something, thing; [*in negative clause*:] anything, any; [*indefinite*]**nânitaw** *IPC* simply; something, anything; something bad, anything bad**SON****-kosis**– *NDA* son [e.g., okosisa]**SOON****kiyipa** *IPC* soon**mayaw** *IPC* as soon as**wîpac** *IPC* soon, early**SORES****môskipayi**– *VAI* break out in a rash, in sores (e.g., with thrush)**SORRY****kitimâkinâso**– *VAI* pity oneself, feel sorry for oneself**SOUND****miyoht**– *VTI* like the sound of s.t.**takahkihtâkwan**– *VII* sound nice**SOUP****mîcimâpoy**– *NI* broth, soup**SPARE****kayâcic** *IPC* the spare, the surplus [*?sic*; *both record and gloss highly tentative*]**SPEAK****âkayâsîmo**– *VAI* speak English**kisikitot**– *VTa* speak to s.o. in anger [*sic*: -î-]**kitot**– *VTa* speak to s.o., address s.o.

**manâcim-** VTA speak to s.o. with respect, speak of s.o. with respect

**nêhiyawê-** VAI speak Cree

**nêhiyawêwin-** NI speaking Cree, the Cree language

**pîkiskwât-** VTA speak to s.o.

**pîkiskwê-** VAI speak

**pîkiskwêh-** VTA make s.o. speak, get s.o. to speak

**pîkiskwêstamaw-** VTA speak for s.o., speak on s.o.'s behalf

#### SPEECH

**miyo-pîkiskwêwin-** NI good speech; [*Christian.*] the good news

**pîkiskwêwin-** NI what is being said, speech; word; voice

#### SPILL

**sîkipîcîkê-** VAI spill things

#### SPIRIT

**miyomahciho-** VAI fare well, feel well, be in good health or spirit

**pawâmiwin-** NI spirit power; [*Christian.*] witchcraft

#### SPIRITUAL

**kiskêyîhtamâ-** VAI have spiritual knowledge

#### SPOUSE

**-wîkimâkan-** NDA spouse, housemate [*e.g.*, niwîkimâkan]

#### SPREAD

**anâskê-** VAI spread a blanket

#### SPRING

**miyoskamin-** VII be early spring

#### SPRINKLE

**pîwêwêpin-** VTI scatter s.t., sprinkle in a pinch of s.t.

**sîswêwêpin-** VTI sprinkle s.t. about (*e.g.*, ashes in cleaning)

#### STAND

**cimatê-** VII stand erect

**itaskîtê-** VII stand thus (*e.g.*, lodges)

**nîpawi-** VAI stand, stand up, stand erect, stand fast

**nîpawistamaw-** VTA stand up for s.o., be a witness (*e.g.*, at wedding)  
for s.o.

#### START

**mâcatoskê-** VAI start to work [*sic.* -c-, -a-]

**sîpwê** IPV departing, leaving, starting off

**sîpwêpayin-** VII start off to run (*e.g.*, tape-recorder) [\*]

#### STARTLE

**koskoh-** VTA startle s.o., surprise s.o.

#### STARVE

**nîpahâhkatoso-** VAI starve to death, die from starvation

#### STAY

**api-** VAI sit, be situated; stay

**kisât-** VTI stay with s.t., hold fast to s.t.

**STEAL****kimoti**– *VAI* steal (it); be a thief**otin**– *VTA* take s.o., steal s.o.**otin**– *VTI* take s.t., steal s.t.**STEALTHILY****kîmôc** *IPC* secretly, stealthily**STEEL****pîwâpiskw**– *NI* metal, metal object; steel blade**STEER****ayêhkwêsis**– *NA* young castrated bull; steer [*diminutive*]**STEP-FATHER****-ôhcâwîs**– *NDA* father's brother; step-father [*e.g.*, ôhcâwîs]**STEP-MOTHER****-kâwîs**– *NDA* mother's sister; step-mother [*e.g.*, nikâwîs]**STERN****âhkwâtisi**– *VAI* be stern, be sharp, be of severe disposition**STICK OUT****sâkamon**– *VII* stick out, project**sâkêkamon**– *VII* stick out as cloth, project as cloth**STIFF****sîtawâ**– *VII* be stiff**STILL****âhci piko** *IPC* still, nevertheless [*adversative*]**êyâpic** *IPC* still [*also* kêyâpic]**STITCH****titipikwanah**– *VII* sew s.t. in overcast stitch (*e.g.*, the spiral loops around the vamp of a moccasin)**STOCKING****asikan**– *NA* sock, stocking**STONE****asiniy**– *NA* rock, stone [*e.g.*, asiniy kê-kîsisot 'quick-lime']**STOP****kâh-kipîhci** *IPC* stopping now and then [*reduplicated*]**nakî**– *VAI* stop, come to a stop**STORAGE****ascikêwikamikw**– *NI* storage room, storage building**STORE****atâwêwikamikw**– *NI* store**otatâwêw**– *NA* store-keeper, store-manager**otatâwêwi**– *VAI* be the store-keeper, be the store-manager**STORY****âcimo**– *VAI* tell things, tell a story**âcimostaw**– *VTA* tell s.o. about (it), tell s.o. a story

- âcimostâto**– *VAI* tell one another about (it), tell stories to one another  
**âcimowin**– *NI* story, what is being told  
**âcimôh**– *VTA* make s.o. tell about (it), make s.o. tell a story  
**itâcimo**– *VAI* tell thus, tell a story thus  
**itâcimostaw**– *VTA* tell s.o. thus about (it), tell s.o. such a story
- STOVE**  
**kotawânâpiskw**– *NI* stove [*sic*: *NI*]
- STRAIGHTEN**  
**mînom**– *VTA* straighten s.o. out, correct s.o. verbally
- STRAIN**  
**wîhkô**– *VAI* strain oneself, use all one's force
- STRANGE**  
**pîtos** *IPC* strange, different
- STRAWBERRY**  
**otêhiminâni-cêpihk**– *NI* strawberry root [*sic*, *cf.* ocêpihk–]
- STRENGTH**  
**maskawisiwin**– *NI* strength
- STRETCH**  
**sêsâwipayi**– *VAI* stretch, become stretched  
**sîpah**– *VTI* stretch s.t.
- STRIKE**  
**pakamahw**– *VTA* strike s.o., hit s.o.
- STRING**  
**pîminahkwânis**– *NI* string [*diminutive*]
- STRONG**  
**maskawâ**– *VII* be hard, be strong  
**maskawâtisi**– *VAI* be strong, be of strong disposition  
**maskawisî**– *VAI* be strong
- STUDENT**  
**–îci-kiskinohamawâkan**– *NDA* fellow student, school-mate  
 [e.g., nîci-kiskinohamawâkanak]  
**kiskinohamawâkan**– *NA* student  
**kiskinohamâkosi**– *VAI* be a student, be in school  
**kiskinohamâkosiwin**– *NI* being a student, going to school; schoolwork, homework
- SUBSEQUENTLY**  
**mwêstas** *IPC* later, subsequently
- SUCCEED**  
**tâpapîstamaw**– *VTA* sit in s.o.'s place, succeed s.o. in office
- SUCK**  
**nôni**– *VAI* suck at the breast, be nursed
- SUCKLE**  
**nôh**– *VTA* suckle s.o., nurse s.o.

SUDDENLY

**kêtahtawê** *IPC* suddenly; at one time

SUFFER

**kakwâtakihtâ**– *VAI* suffer because of (it), have difficulties because of (it)

**kakwâtakî**– *VAI* suffer, have difficulties

SUICIDE

**misîwanâcihîso**– *VAI* ruin oneself, destroy oneself; commit suicide

**nîpahîso**– *VAI* kill oneself, commit suicide

SUMMER

**awasi-nîpinohk** *IPC* the summer before last

**nîpin**– *VII* be summer

SUNDAY

**ayamihêwi-kîsikâw**– *NI* Sunday

**tahtw-âyamihêwi-kîsikâw** *IPC* every Sunday

SUPPLY

**kwîtawêyihcikâtê**– *VII* be missed, be in short supply

SURELY

**kêhcinâ** *IPC* surely, for certain

SURFACE

**waskic** *IPC* on top, on the surface

SURPLUS

**ayiwâkipayi**– *VAI* have more than enough, have a surplus, have plenty

**kayâcië** *IPC* the spare, the surplus [*?sic; both record and gloss highly tentative*]

SURPRISE

**koskoh**– *VTA* startle s.o., surprise s.o.

**sisikotêyiht**– *VTI* be surprised, be shocked

SUSTAIN

**pimâcih**– *VTA* make s.o. live, give life to s.o.; make a living for s.o., sustain s.o.

SWAY

**wâhkêyêyiht**– *VII* be easily swayed; [*Christian:*] be too weak

SWEAT

**apwêsi**– *VAI* sweat, perspire

**apwêsiwin**– *NI* sweating, labouring

SWEEP

**wêpahikê**– *VAI* sweep things, do the sweeping

TABLE

**mîcisowinâhtikw**– *NI* dining table, table

TAIL-HAIR

**misatimwâyow**– *NI* horse-tail; tail-hair of a horse

TAKE

**itohtah**– *VTA* take s.o. there or thus

**itohtatâ**– *VAI* take (it) there or thus  
**kiwêhtah**– *VTA* take s.o. home  
**kiwêhtatâ**– *VAI* take (it) home  
**nihtin**– *VTI* take s.t. down, unload s.t.  
**ohtin**– *VTI* take s.t. from there, obtain s.t. from there  
**ohtinikê**– *VAI* take things from there, obtain things from there  
**otin**– *VTA* take s.o., steal s.o.  
**otin**– *VTI* take s.t., steal s.t.  
**otinikowisi**– *VAI* be taken by the powers  
**otinito**– *VAI* take one another; marry each other  
**pahkwatin**– *VTI* take s.t. off by hand (*e.g.*, caked dirt from laundry)  
**papâmohtah**– *VTA* take s.o. about, take s.o. here and there  
**papâmohtatâ**– *VAI* take (it) about, take (it) here and there  
**pîhtokwah**– *VTA* take s.o. inside  
**wîsâm**– *VTA* ask s.o. along, take s.o. along

#### TALK

**mâmiskôm**– *VIA* talk about s.o., discuss s.o.  
**mâmiskôt**– *VTI* talk about s.t., discuss s.t.  
**môskomo**– *VAI* talk oneself into crying, cry while talking

#### TALL

**iskosi**– *VAI* be so tall, be of such height  
**kinosi**– *VAI* be long, be tall  
**kinwâ**– *VII* be long, be tall

#### TASTE

**wîhkasin**– *VII* taste good  
**wîhkist**– *VTI* like the taste of s.t.

#### TEA

**kisâkamisikê**– *VAI* heat a liquid; make tea

#### TEACH

**kiskinahamaw**– *VTA* teach s.o., teach (it) to s.o. [\* , *sic.* -a-, *cf.* kiskinohamaw–]  
**kiskinohamaw**– *VTA* teach s.o., teach (it) to s.o.  
**kiskinohamâkê**– *VAI* teach things  
**kiskinohamâso**– *VAI* teach oneself  
**kiskinohamâto**– *VAI* teach one another  
**kiskinohamâtowin**– *NI* teaching, education  
**kiskinowâpahtih**– *VTA* teach s.o. by example  
**kiskinowâpahtihwê**– *VAI* teach people by example  
**okiskinohamâkêw**– *NA* teacher

#### TEAM

**nîswahpiso**– *VAI* be harnessed as two, be a team of two

#### TEAR

**kîskicihcêpit**– *VTA* tear s.o.'s hand off, tear s.o.'s finger off



**yâyikâskocin**– *VAI* tear one's clothes on wood (e.g., in bush)  
**yîwêyâskocin**– *VAI* tear one's clothes ragged on wood (e.g., in bush)

TELL

**âcim**– *VTA* tell s.o., tell something to s.o.  
**âcimo**– *VAI* tell things, tell a story  
**âcimostaw**– *VTA* tell s.o. about (it), tell s.o. a story  
**âcimostâto**– *VAI* tell one another about (it), tell stories to one another  
**âcimôh**– *VTA* make s.o. tell about (it), make s.o. tell a story  
**âtot**– *VII* tell about s.t.  
**itâcimo**– *VAI* tell thus, tell a story thus  
**itâcimostaw**– *VTA* tell s.o. thus about (it), tell s.o. such a story  
**wîhtamaw**– *VTA* tell s.o. about (it/him)  
**wîhtamâto**– *VAI* tell one another about (it/him)

TEMPT

**yêyih**– *VTA* get s.o. excited by one's action, tempt s.o. by one's action

TEND

**kitimâkinaw**– *VTA* take pity upon s.o., lovingly tend s.o.  
**pamih**– *VTA* tend to s.o., look after s.o.  
**pamihiso**– *VAI* tend oneself, look after oneself  
**pamihtamaw**– *VTA* tend to (it/him) for s.o., look after (it/him) for s.o.  
**pamihtamâso**– *VAI* tend to (it/him) for or by oneself, look after (it/him) for or by oneself  
**pamin**– *VTA* tend to s.o., look after s.o.  
**pamin**– *VII* tend to s.t., look after s.t.  
**paminiso**– *VAI* tend to oneself, look after oneself  
**paminiwê**– *VAI* tend to people, look after people

TENDER

**kaskâciwahtê**– *VII* be boiled until tender  
**kaskâciwas**– *VII* boil s.t. until tender

THANK

**nanâskom**– *VTA* thank s.o., speak words of thanks to s.o.

THAT

**ana** *PR* that [*demonstrative*; e.g., ana, aniki, anihi; anima, anihi]  
**êkotowahk** *IPC* of that kind  
**êkotowihk** *IPC* in that place  
**êwako** *PR* that one [*resumptive demonstrative*; e.g., êwako, êkonik, êkoni; êwako, êkoni]

THEN

**êkospî** *IPC* then, at that time  
**êkwa** *IPC* then; and  
**ispî** *IPC* at such a time, then  
**pêci-nâway** *IPC* from back then; down from the distant past

#### THENCE

**ohci** *IPC* thence, from there

**ohci** *IPV* thence, from there; [*in negative clause:*] past

#### THERE

**anita** *IPC* at that place, there

**awasitê** *IPC* further over there

**êkota** *IPC* there, at that place

**êkotê** *IPC* over there

**ita** *IPC* there

**itê** *IPC* there, over there

**nêtê** *IPC* over there

**ôtê** *IPC* over there

#### THEY

**wiyawâw** *PR* they

#### THICKLY

**kispakikwât-** *VTI* sew s.t. thickly

#### THIN

**papakiwayânêkinw-** *NI* thin cloth, cotton; canvas

#### THING

**likway** *PR* something, thing; [*in negative clause:*] anything, any; [*indefinite*]

#### THINK

**ayiwâkêyim-** *VTA* think more of s.o., regard s.o. more highly

**itêyiht-** *VTI* think thus of s.t.

**itêyim-** *VTA* think thus of s.o.

**kihcêyiht-** *VTI* think highly of s.t.

**kihcêyih tamaw-** *VTA* think highly of (it/him) for s.o.

**kihcêyih tâkwan-** *VII* be highly thought of

**kihcêyim-** *VTA* think highly of s.o.

**mâmitonêyiht-** *VTI* think about s.t., worry about s.t.

**mâmitonêyih têtamâso-** *VAI* think about (it/him) for oneself, plan for oneself

**mâmitonêyim-** *VTA* think about s.o., worry about s.o.

**piwêyimo-** *VAI* think little of oneself, have low self-esteem; [*Christian:*] be humble

#### THIRTEEN

**nistosâp** *IPC* thirteen

#### THIS

**awa** *PR* this [*demonstrative; e.g., awa, ôki, ôhi; ôma, ôhi*]

**itowahk** *IPC* this kind

**itowihk** *IPC* in this place

#### THOUGHT

**itêyih tâkwan-** *VII* be thus thought of

**mâmitonêyih cikan-** *NI* mind; thought, worry

**THREAD****sêstakw**– *NA* yarn, thread**THREE****nisti**– *VAI* be three in number**nisto** *IPC* three**nistopiponwê**– *VAI* be three years old**nistw-âskiy** *IPC* three years**THROUGH****kiskatah**– *VTI* chop s.t. through**kiskipotâ**– *VAI* saw (it) through**THROW****akociwêpin**– *VIA* throw s.o. over top (*e.g.*, onto willow bushes)**akociwêpin**– *VII* throw s.t. over top (*e.g.*, onto willow bushes)**sôhkêhtatâ**– *VAI* throw (it) hard, throw (it) forcefully**wêpin**– *VIA* throw s.o. away; abandon s.o. (*e.g.*, child)**wêpin**– *VII* throw s.t. away**THUS****êkos îsi** *IPC* thus, in that way; that is how it is**êkosi** *IPC* thus, in this way**isi** *IPC* thus**isi** *IPV* thus**ômisi** *IPC* thus**THWARTED****pwâtawihtâ**– *VAI* be thwarted at (it), fail of (it)**TIE****nîswahpit**– *VTI* tie s.t. together as two (*e.g.*, bones)**tahkopit**– *VTI* tie s.t. fast**TIME****êkwayâc** *IPC* only now, for the first time [\*]**ispî** *IPC* at such a time, then**kinwês** *IPC* for a long time**nîstam** *IPC* first, at first, for the first time**TIMES****tahtwâw** *IPC* so many times**tânitahtwâw** *IPC* how many times; so many times**TIP****mîkiwâhp**– *NI* lodge, tipi**TIRED****kihtimêyih**– *VTI* be tired of s.t.**TODAY****anohc** *IPC* now, today**TOGETHER****mâmawi** *IPN* all together, all as a group [*e.g.*, *mâmawi-ayisiyiniw*–]

**mâmawi-wîcihitowin**– *NI* all helping together, general cooperation  
**mâmawôhkamâto**– *VAI* work together at (it/him) as a group  
**mâmawôpi**– *VAI* sit together, hold a meeting  
**nîsôhkamâto**– *VAI* work together at (it/him) as two

#### TOILET

**mîsiwikamikw**– *NI* outhouse, toilet  
**wayawîwin**– *NI* going outside, going to the toilet [\*]

#### TOO

**osâm** *IPC* too much; because

#### TOOL

**âpacihcikan**– *NI* tool, appliance, machine  
**âpacihcikanis**– *NI* small tool, small appliance [*diminutive*]

#### TOP

**akociwêpin**– *VTA* throw s.o. over top (*e.g.*, onto willow bushes)  
**akociwêpin**– *VTI* throw s.t. over top (*e.g.*, onto willow bushes)  
**pâskac** *IPC* to top it all  
**waskic** *IPC* on top, on the surface

#### TORMENTED

**kakwâtakêyiht**– *VTI* be tormented, be tormented about s.t.

#### TOWEL

**pâhkohkwêhon**– *NI* towel  
**pâhkohkwêhonis**– *NI* small towel [*diminutive*]

#### TOWN

**ôtênaw**– *NI* town, settlement

#### TRACE

**masinihtatâ**– *VAI* trace (it), use (it) as pattern

#### TRAIN

**pôsiwin**– *NA* train  
**takwâpôyo**– *VAI* arrive by rail, arrive by train

#### TRANSGRESS

**patinikê**– *VAI* make a mistake, take a wrong step, transgress; [*Christian*]  
 sin  
**pâstâho**– *VAI* breach the natural order, transgress; [*Christian*.:] sin, be a  
 sinner

#### TRAP

**nôcihcikê**– *VAI* trap things  
**nôcihcikêwaskiy**– *NI* trapping territory, trapline  
**tasôh**– *VTA* trap s.o. under something, catch s.o. in a trap  
**wanihikê**– *VAI* set traps

#### TRAVEL

**itâciho**– *VAI* travel thus, lead one's life thus  
**itâcihowin**– *NI* travelling thus, leading one's life thus

**kiyôtê**– *VAI* visit afar, travel to visit  
**pimohtatâ**– *VAI* carry (it) along, travel with (it)

TREAT

**manâcih**– *VTA* treat s.o. with respect  
**manâcihtâ**– *VAI* treat (it) with respect  
**tôtaw**– *VTA* do (it) to s.o., treat s.o. so

TRIPE

**wînâstakay**– *NI* “tripe”, paunch (*i.e.*, largest stomach of ruminant)

TROUBLE

**nyêhtâwan**– *VII* be difficult, be troublesome [\*]  
**nyêhtâwêyim**– *VTA* find s.o. difficult, find s.o. troublesome  
**nyêhtâwipayi**– *VAI* run into difficulties, experience trouble

TROUSERS

**–tâs**– *NDA* leggings, trousers, pants [*e.g.*, mitâsa]

TRUE

**tâpwê** *IPC* truly, indeed  
**tâpwêwakêyiht**– *VTI* hold s.t. to be true, believe in s.t.

TRUNK

**mistikowat**– *NI* wooden box, trunk

TRY

**kakwê** *IPV* try, attempt to

TUB

**mahkahkw**– *NI* barrel, tub

TURN

**âpotah**– *VTI* turn s.t. upside down, turn s.t. inside out  
**kwêskî**– *VAI* turn around  
**wâskân**– *VTI* make s.t. go around, turn s.t. (*e.g.*, treadle), crank s.t.

TWICE

**nîswâw** *IPC* twice [\*]

TWISTED

**titipihitin**– *VII* be rolled up, be twisted

TWO

**nîsi**– *VAI* be two in number  
**nîso** *IPC* two  
**nîsôhkamâto**– *VAI* work together at (it/him) as two  
**nîsw-âskiy** *IPC* two years  
**nîsw-âyamihêwi-kîsikâw** *IPC* two weeks  
**nîswahpiso**– *VAI* be harnessed as two, be a team of two  
**nîswahpit**– *VTI* tie s.t. together as two (*e.g.*, bones)  
**nîswapi**– *VAI* sit as two, be situated as two, come together as two [\*]

UGLY

**mâyâtan**– *VII* be ugly, be bad

UNCEASINGLY

**âhkami** *IPV* persistently, unceasingly, unwaveringly

UNCOOKED

**askiti**– *VAI* be raw, be uncooked (*e.g.*, flour)

UNDERCLOTHES

**pîhtawêsâkân**– *NI* slip, undergarment

**pîhtawêwayiwiniis**– *NI* underclothes, underwear

UNDERNEATH

**itâmihk** *IPC* inside (*e.g.*, mouth); underneath (*e.g.*, one's clothes)

**sêkopayin**– *VII* run beneath, go underneath, get caught underneath

**sîpâ** *IPV* beneath, underneath

UNDERSTAND

**nisitoht**– *VII* understand s.t.

**nisitohtaw**– *VTA* understand s.o.

UNLOAD

**nihtin**– *VTI* take s.t. down, unload s.t.

UNMARRIED

**môsâpêwi**– *VAI* be a bachelor, be unmarried, be single

UPRIGHT

**simacî**– *VAI* stand upright, rear up (*e.g.*, horse)

UPSIDE DOWN

**âpotah**– *VTI* turn s.t. upside down, turn s.t. inside out

URGE

**sihkim**– *VTA* urge s.o. by speech

**sihkiskaw**– *VTA* urge s.o. bodily

USE

**âpaciĥ**– *VTA* use s.o., make use of s.o.

**âpaciĥtâ**– *VAI* use (it), make use of (it)

**âpatan**– *VII* be used, be useful

**âpatisi**– *VAI* be used, be useful

**itâpatan**– *VII* be thus used, be of such use

**masiniĥtatâ**– *VAI* trace (it), use (it) as pattern

**mêstinikê**– *VAI* use things up, exhaust things, spend it all

USUALLY

**mâna** *IPC* usually, habitually

UTTER

**kiskiwêĥ**– *VTI* utter s.t. as a prophesy, utter prophesies

**kiskiwêĥw**– *VTA* utter prophesies to s.o., utter prophesies about s.o.

UTTERANCE

**paciyawêĥ**– *VTA* wrong s.o. by one's utterance, provoke s.o.'s anger

VAIN

**konita** *IPC* in vain

VARIOUSLY

**nanâtohk** *IPC* variously, various kinds

VEGETABLE

**pîwi-kiscikânis**– *NI* vegetable garden [*diminutive*]

VENERABLE

**kihcihtwâwi** *IPN* of exalted character; venerable, holy  
[*e.g.*, kihcihtwâwi-côsap ‘Holy Joseph’]

VESSEL

**wiyâkan**– *NI* dish, vessel

VISIBLE

**kîhkânâkwan**– *VII* be clearly visible

**nôkosi**– *VAI* be visible; be born

VISIT

**kiyokaw**– *VTA* visit s.o.

**kiyokâto**– *VAI* visit one another

**kiyokê**– *VAI* visit people, pay a visit

**kiyôtê**– *VAI* visit afar, travel to visit

**nitawâpam**– *VTA* go to see s.o., go to visit s.o.

VOICE

**pîkiskwêwin**– *NI* what is being said, speech; word; voice

WAGES

**sôniyâhkê**– *VAI* make money; earn wages

**sôniyâw**– *NA* money; wages

WAGON

**otâpânâskw**– *NA* wagon, automobile

WAIL

**mawimoscikê**– *VAI* pray, wail

WAIT

**cêskwa** *IPC* wait, [*in negative clauses*:] not yet

**pêho**– *VAI* wait

WAKE

**koskon**– *VTA* wake s.o. up

**nîpêpi**– *VAI* sit up with someone dead or dying; hold a wake

WALK

**mostohtê**– *VAI* walk (without conveyance)

**ohtohtê**– *VAI* come walking from there

**pahkopê**– *VAI* walk into water

**papâmohtê**– *VAI* walk about, go here and there

**pimohtê**– *VAI* go along, walk along

**yîkatêhtê**– *VAI* walk off to the side; [*Christian*:] walk away

WALKING

**takohtê**– *VAI* arrive walking

WALKS-LIKE-A-WOLF

**kâ-mahihkani-pimohtêw** *INM* [*man's name:*] Walks-like-a-Wolf

WALKS-TIL-DAWN

**wâpanohtêw** *INM* [*woman's name:*] Walks-til-Dawn [*?sic; gloss tentative, cf. Walks-at-Dawn, Comes-Back-at-Dawn*]

WANT

**nítawéyíht-** *VTI* want s.t.

**nítawéyíhtamaw-** *VTa* want (it/him) for s.o., want (it/him) from s.o.

**nítawéyim-** *VTa* want s.o., want (it/him) of s.o.

**nôhtê** *IPV* want to, desire to

WARM

**kisâkamicêwâpôs-** *NI* warm water [*diminutive*]

**kisis-** *VTI* warm s.t. up, heat s.t. up

**kisiso-** *VAI* be warm, be hot

**kisowâ-** *VII* be warm, provide warmth

**kisowihkaso-** *VAI* warm oneself by fire, keep oneself warm by fire

WARMING-STOVE

**awasowi-kotawanâpiskw-** *NI* warming-stove, heater [*sic:NI*]

WASH

**kanâtâpâwatâ-** *VAI* wash (it) clean with water

**kâsihkwakê-** *VAI* wash one's face with (it), use (it) to wash one's face

**kâsiyâkanê-** *VAI* wash dishes, do the dishes

**kisêpêkihtakinikê-** *VAI* wash a wooden floor, wash floor-boards

**kisêpêkin-** *VTa* wash s.o.

**kisêpêkin-** *VTI* wash s.t.

**kisêpêkinikê-** *VAI* wash things, do the laundry

**kisêpêkiniso-** *VAI* wash oneself

WASH-BASIN

**kâsihkewiyâkan-** *NI* wash-basin

WASH-BOARD

**sinikohtakinikan-** *NI* scrubber, brush; wash-board

WATCH

**asawâpam-** *VTa* watch out for s.o., lie in watch for s.o.

**kiskinowâpam-** *VTa* watch s.o.'s example

WATER

**akâmaskîhk** *IPC* across the water, overseas

**akohtitâ-** *VAI* put (it) in water, add (it) to water (*e.g., boric acid*)

**kisâkamicêwâpôs-** *NI* warm water [*diminutive*]

**kisâkamitêwâpoy-** *NI* hot water

**kwâpikê-** *VAI* go for water, haul water

**nipiy-** *NI* water

**tahkikamâpoy-** *NI* cold water



WE

**niyanân** *PR* we (excl.)

**nîstanân** *PR* we (excl.), too; we (excl.) by contrast

WE-AND-YOU

**kiyânaw** *PR* we-and-you (incl.)

**kîstanaw** *PR* we-and-you (incl.), too; we-and-you (incl.) by contrast

WEAK

**nêsowâtisi-** *VAI* be weak, have a weak constitution

**nêsowisi-** *VAI* be weak, be near death

WEAR

**kikisk-** *VTI* wear s.t.

**kikiskaw-** *VTA* wear s.o. (e.g., stocking, ring)

WEATHER

**kisin-** *VII* be very cold weather

**kîsopwê-** *VII* be hot weather

WEDDING

**kihci-wîkihtowin-âhcanis-** *NA* wedding ring

WEED

**macikwanâs-** *NI* weed

**wîpâcikin-** *VII* grow out of place, grow wild, grow as weeds

WEEKS

**nîsw-âyamihêwi-kîsikâw** *IPC* two weeks

WEIGHT

**yâhkasin-** *VII* be light in weight

WELL

**aya** *IPC* ah, well [*hesitatory*; cf. ayahk, ayi]

**ayahk** *IPC* ah, well [*hesitatory*; cf. aya, ayi]

**ayi** *IPC* ah, well [*hesitatory*; cf. aya, ayahk]

**miyohtah-** *VTA* guide s.o. well

**miyomahciho-** *VAI* fare well, feel well, be in good health or spirit

**miyopayin-** *VII* work well, run well

WET

**sâpopatâ-** *VAI* get (it) thoroughly wet

WHAT

**kîkw-ây-** *NA* which one; what kind [e.g., kîkw-âyak]

**kîkwây** *PR* what [*interrogative*]

WHERE

**tânitê** *IPC* where over there

WHICH

**kîkw-ây-** *NA* which one; what kind [e.g., kîkw-âyak]

**tâni** *PR* which one [*interrogative*; e.g., tânihi; tânima]

**tânimayikohk** *IPC* to which extent

**WHILE****kanak** *IPC* for a short while**mêkwâ** *IPV* while, during**mêkwâc** *IPC* while, during**pita** *IPC* first, for a while**WHIP****pasastêhw-** *VIA* whip s.o.**WHITE****wâpatonisk-** *NA* white clay [*?sic NA*]**wâpiskâ-** *VII* be white**wâpiskihtakâ-** *VII* be white boards, be white floor**WHITEMAN****môniyâw-** *NA* non-Indian, Whiteman**WHITEWASH****wâpiskah-** *VII* whitewash s.t.**wâpiskahikê-** *VAI* do the whitewashing**WHO****awîna** *PR* who [*interrogative, e.g., awîna*]**WHY****tânêhki** *IPC* why**WIFE****-îw-** *NDA* wife [*e.g., wîwiwâwa*]**WILD****wîpâcikin-** *VII* grow out of place, grow wild, grow as weeds**WILL****masinahikan-** *NI* book; written document, will**WILLING****têpêyimo-** *VAI* be content, be willing**WILLOW****nîpisiy-** *NI* willow, willow bush**nîpisiîhkopâw-** *NI* stand of willows, willow-patch**nîpisiîhtakw-** *NI* willow piece, willow trunk**nîpisiîs-** *NI* willow branch, willow switch; little willow [*diminutive*]**WIND****sâpoyowê-** *VII* have the wind blowing through**WINTER****pipon-** *VII* be winter**WIPE****kâsînamaw-** *VTA* wipe (it) off for s.o.; [*Christian.*] forgive s.o.**kâsînamâso-** *VAI* wipe (it) off for oneself; [*Christian.*] have one's sins forgiven, obtain forgiveness**kâsînamâto-** *VAI* wipe (it) off for one another; [*Christian.*] forgive one another

WITH

**wîcêhto-** *VAI* live with one another

**wîcêw-** *VT A* accompany s.o., live with s.o.

WITNESS

**nîpawîstamaw-** *VT A* stand up for s.o., be a witness (e.g., at wedding)  
for s.o.

WOMAN

**iskwêw-** *NA* woman, female adult

**kêhtêskwêw-** *NA* old woman, old lady

**nôcokwêsiw-** *NA* old woman, old lady [*diminutive; also nôtokwêsiw-*]

**nôtokwêsiw-** *NA* old woman, old lady [*sic; cf. nôcokwêsiw-*]

**oskinîkîskwêw-** *NA* young woman

**oskinîkîskwêwi-** *VAI* be a young woman

**sasîwîskwêw-** *NA* Sarci woman

WONDER

**matwân cî** *IPC* I believe, I wonder

WOOD-CHIPS

**pîwihtakahikan-** *NI* wood-chips

WOOD-COCK

**sakâwi-pîhêw-** *NA* wood-cock, wood-partridge, wood-chicken

WOODEN

**mîstîkowat-** *NI* wooden box, trunk

**wîhkêhtakâw-** *NI* corner made by wooden walls

WOODLAND

**sakâw-** *NI* bush, woodland

WOOL

**mâyatihkopîway-** *NI* sheep's fleece; wool

WORD

**pîkîskwêwin-** *NI* what is being said, speech; word; voice

WORK

**atoskât-** *VTI* work at s.t.

**atoskê-** *VAI* work

**atoskêstamaw-** *VT A* work for s.o., do s.o.'s work for her/him

**atoskêwin-** *NI* work

**mâcatoskê-** *VAI* start to work [*sic: -c-, -a-*]

**mâmawôhkamâto-** *VAI* work together at (it/him) as a group

**miyopayin-** *VII* work well, run well

**pîmipayin-** *VII* work, function; go on

**waskawîstamâso-** *VAI* work for oneself, be enterprising

WORRY

**mâmitonêyihcikan-** *NI* mind; thought, worry

**mâmitonêyiht-** *VTI* think about s.t., worry about s.t.

**māmitonēyim**– *VTA* think about s.o., worry about s.o.

**wawânēyiht**– *VTI* worry about s.t., be worried

**WRAPPED UP**

**wêwêkapi**– *VAI* sit wrapped up, sit bundled up

**WRING OUT**

**sîn**– *VTI* wring s.t. out

**sînâskwah**– *VTI* wring s.t. out with a wooden tool

**WRITE**

**itastê**– *VII* be placed thus; be written thus

**masinah**– *VTI* mark s.t., draw s.t.; write s.t.

**masinahamâso**– *VAI* draw (it) for oneself; write (it) for oneself, write oneself

**masinahikâtê**– *VII* have marks, have writing; be written

**masinahikê**– *VAI* write things; write, be literate

**masinahikêwin**– *NI* writing; letter, character

**WRONG**

**mâyinikêwin**– *NI* wrong-doing, evil deed

**paci** *IPV* wrongly, in error

**paci-tôtaw**– *VTA* wrong s.o.

**paciyawêh**– *VTA* wrong s.o. by one's utterance, provoke s.o.'s anger

**patinikê**– *VAI* make a mistake, take a wrong step, transgress, [*Christian*:] sin

**YARN**

**sêstakw**– *NA* yarn, thread

**YEARS**

**itahtopiponwêwin**– *NI* having so many years, the number of one's years, one's age [*sic*: iht-; *cf.* itahtopiponwê-]

**itahtopiponê**– *VAI* be so many years old [\*; *sic* -nê-; *cf.* itahtopiponwê-]

**itahtopiponwê**– *VAI* be so many years old

**nikotwâsomitanaw-askiy** *IPC* sixty years

**nistopiponwê**– *VAI* be three years old

**nistw-âskiy** *IPC* three years

**nîsw-âskiy** *IPC* two years

**tahtw-âskiy** *IPC* so many years, as many years

**têpakohp-askiy** *IPC* seven years

**YELL**

**têpwât**– *VTA* call out to s.o., yell at s.o.

**YES**

**âha** *IPC* yes [\*; *cf.* êha]

**êha** *IPC* yes

**YONDER**

**nâha** *PR* that one yonder [*demonstrative, e.g.*, nâha, nêki; nêma]

YOU

**kiya** *PR* you (sg.) [\*]

**kiyawâw** *PR* you (pl.)

YOUNG

**osk-ây-** *NA* young person [*e g.*, osk-âyak]

**osk-âyiwi-** *VAI* be young

**oskayisiyiniw-** *NA* young person [*sic: -a-*]

**oski** *IPN* young, fresh, new

**oskinîki-** *VAI* be a young man

**oskinîkiskwêw-** *NA* young woman

**oskinîkiskwêwi-** *VAI* be a young woman

**oskinîkiw-** *NA* young man

**oskinîkîwiyinîsiwi-** *VAI* be a young man

YOUNGER

**-sîmis-** *NIDA* younger sibling [*e g.*, nisîmis]

**osîmisi-** *VAI* have a younger sibling, have (him/her) as younger sibling

YOUNGEST

**osîmimâw-** *NA* youngest sibling

**osîmimâwi-** *VAI* be the youngest sibling





kwayask ê-kî-pê-kiskinowâpahtihicik

## Their Example Showed Me the Way

*Told by Emma Minde*

Emma Minde's portraits of the family into which she was given in marriage are touching and instructive. They show us a young woman leaving her home at Saddle Lake, Alberta, to join a household of strangers at Hobbema — with not only a husband she has yet to meet, but also four powerful adults who will shape her life: her husband's parents, Mary-Jane and Dan Minde, and Dan Minde's younger brother Sam and his wife Mary.

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*Two Cultures*

ISBN 0-88864-291-1



9 780888 642912

The University of Alberta Press

0-88864-291-1

\$24.95 in Canada

Cover and interior design by Kerry Watt.

Cover photograph: Emma and Joseph Minde, c.1927.

Printed in Canada.